

~ UBUNTU ~

A Person is a Person
Through other Persons

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Abstract

This discussion presents human communication, locally and globally, in relation to theory and experience. Thus questions arise such as, why does violence and conflict reign in society when social media allows efficient communication? It is also evident that expensive ongoing research of theory has not assisted human communication and statistics do show a decline in human communication. Thus, the question of how much human communication theory is available and applied to the regular man? Clearly the questions of where, when, and who, teaches human communication in society to improve relationships? Furthermore, the ideas of past and present researchers, and a contribution of personal experience of 39 years in apartheid, on board a ship for 25000 miles with 50 different cultures, living in France for 18 months, and traveling independently around the world, found individuals in these societies lacking in human communication. Therefore, a solution to the dilemma is an exotic African philosophy called "Ubuntu," or in other words, to be humane. Ubuntu embellishes cultural beliefs and values and is the essence of being human. It comes in many guises in many cultures. Initially Ubuntu created in African villages to knit together humans with respect and love, and effectively strengthened human intrapersonal communication and communication with others, including family and community, and thus, strengthened town and country. Although present atrocities evident by the absence of Ubuntu communication are prevalent in Africa and significantly obvious throughout the world, attention is imperative and necessary to be humane to one another to prevent this decline. Therefore, to teach Ubuntu or *humaneness* could begin with lower and higher education, organizations, and businesses. Further, to teach Ubuntu in a religious environment, in families, in communities, and marriage counseling is and has been effective. Thus, Ubuntu seeps into society, to gain a foothold and assist individuals, families, and communities, leaders, and managers to increase respect and dignity in communities. Finally, humans could practice Ubuntu communication using social media and theory to create worthwhile local and foreign relationships.

Keywords: Ubuntu, humane, humanity, communication, theory, education

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'Ubuntu': A Person is a Person through other Persons

Written MA Thesis by

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INTRODUCTION

The central point of human communications in all cultures is found in an ancient African philosophy called Ubuntu. Ubuntu exhibits, throughout this paper, to promote humanism on a national and global scale. According to Archbishop Desmond Tutu, Ubuntu is a belief that "a person is a person through other persons, that my humanity is caught up, bound up, inextricably, with yours. When I dehumanize you, I inexorably dehumanize myself" (Tutu, 2008). Thus, we realize to be Ubuntu is a powerful tool to strengthen a community, to communicate through community support, dignity, and identity achieved through mutualism, empathy, generosity, and community commitment (Tutu, 1999).

Indeed, the roots of this philosophy came from the ancient African village, where centuries of tribes lived in harmony together to knit individuals, partners, villages, and communities for the benefit of the society. Thus, Ubuntu has strongly produced communities and corporations where humans behave with respect toward one another, to bind and link them together to result in a better community nationally and hence, given time, a better globe.

Further, we learn that humans need Ubuntu because it is a significant part of human existence. Consequently, the benefits of humane communication are harmony and peace. Additionally, all cultures have a form of Ubuntu that establish laws, beliefs, and values among its people to maintain humane treatment. Unfortunately, the United Nations, have to remind leaders around the world to be more humane, e.g., South Africa sanctioned by other countries during the apartheid counteracted the inhumane treatment of its Black people. As a result, Ubuntu robbed of its ability, during the apartheid period deprives essential human communication. In a similar manner, industrialization and urbanization depletes Ubuntu, disregards human desires, and rolls forth trampling the sensitivities of human beings.

Why a look at Ubuntu? Since there is a dire ongoing need for humans to communicate more effectively, on all levels of humanity, and with all of its communication theories in many disciplines, a solution is not readily available. Hence, a suggestion is to apply theories under the Ubuntu umbrella to link theories of communication allowing an initial respect, patience, understanding, and accommodation for all humans by the other, and by acknowledging their differences in culture and as individuals. The

application of Ubuntu education early in life could return humans to what they were in the past, and how they should behave to fellow humans. Thus, from an early age the basis of each human being requires acknowledgement of self, and individuality in the community that thrives on love and attention, and is beneficial, and essential to normal human existence.

Presently, in our world of technological culture, socially and in business, humans have a need to identify with self and other, and hence, the ability to communicate efficiently and effectively is necessary. Aristotle argued, that the need for social activity is needful, and will result in group affiliation and interaction, and finally in civic life. Thus, when humans socialize and communicate, they also develop more character in self. Indeed, caring and sharing is part of human existence, and as man socializes locally and globally, he soon realizes he must be more human and accepting of others. It is human to reach out and honestly show respect and dignity for another particularly when difference is celebrated. Humanness strengthens 'self' and 'other', family, and community, thus strengthening town and country. Contrary to this, we understand dehumanizing another is dehumanizing self, in relationships, friendships, marriages, communities, businesses, and national strengths.

Moreover, an applicable remedy for society's miscommunication and the consequences is Ubuntu. Ubuntu has the incredible ability of enhancing self and others, erasing all negatives of humane threats. Culture and society's values and beliefs are enhanced by humanness. Humanness or Ubuntu develops characters of individuals, families, and communities to promote teamwork. In addition, Ubuntu sympathetically views another's struggles to embrace the other and share their burden. Ubuntu or humanness is as air is for breathing—living without it is a threat to society. Additionally, Ubuntu is deep within the heart of self—it was the strength of ancestors and applicable by self in today's society.

South African experiences left deep scars from the apartheid movement, but allowed the subtle education of Ubuntu. Black nannies, house cleaners, garden workers, tea-girls, office cleaners, delivery, and messenger people, throughout thirty-nine years in South Africa, continually demonstrated examples of Ubuntu. As a child, it was confusing to live in this environment and sometimes painful and sad, as the inhumane treatment to Black people was recognized. Inevitably as a girl, bitterness replaced pain and

sadness as the realization of the horrible, ugliness of this behavior toward others by neighbors and family. One time, a certain beating was possible because bread removed from the kitchen was given to an old, hungry black beggar, and earlier chased from the front door. Anxiously and secretly, I ran around the back of the home and followed the hobbling beggar. Then his reward was an intense stare of appreciation, and his Ubuntu acknowledgement of clapping his hands together and bowing his head. Once more, the beggar epitomized Ubuntu.

Ubuntu, is the humane way in which we should treat each other, Ubuntu is humanness we study and learn from an early age. Cui Shu (1994) argues the purpose of study is humanity, and Heaven participates in this humanity. We further study communication theory whereby man essentially develops himself and others in the process. As he develops in society, he learns in culture that it entails basic values and beliefs that allow him to behave accordingly for the reward or punishment in society. More than ever before, in society there is a need to communicate. We constantly attempt this through the Internet via social media but how are we communicating? Through the lack of communication, human rights have become an issue both locally and globally, and communication theorists recognize this and pursue the answer through research. Some theorists have incorporated Ubuntu in relationships online and offline in organizations quite successfully. Other disciplines have incorporated Ubuntu in legal, human rights issues where symbols and interpretations acknowledged, and more exactly expressed because they believe that Ubuntu is pure human respect and dignity, and necessary in society.

In this paper, 'communication theory' briefly defines how it could work in the future. First, Symbolic Interaction Theory (SIT) - is the symbols used during interaction in society locally and abroad, and that significantly affects communication. Second, Cognitive Dissonance Theory (CDT) - is the dissonance caused by miscommunication both parties evaluate, non-monetarily, the worth of a relationship and either pursues or disqualifies the experience through communication. It is noted, that although theories are administered in society and culture, society has not improved. However, researchers continue progressively to explore ideas and opinions, and communication theory is left open for further study reaching no effective conclusions? Although these theories identify and examine human

behavior, how much communication theory reaches the regular man? Thus, communication theory seems to be outdated as society evolves quicker technologically than studies develop or predict, and as media rapidly becomes more 'social' Horkheimer's (1947) theory of more than sixty years ago of the eventual consummation of reality by the cultural industry looms ahead. What would he think of today's chaos?

Well, the chaos for the past and not too present has snowballed somewhat to produce a less humane society, wrapped up in 'me' and 'I'. Noticeably, violence and conflict is the order of the day and a glimpse at news broadcasts locally and around the world confirm this condition. Every day the opposition in politics, economics, culture, religion, ethics, and the list continues as we subtly roll with the globe and technology, without the ability to be more human as we communicate. This paper reviews current, interesting perspectives, and theories on humanism, or in other words 'Ubuntu'.

Predictably, forty years ago, before a political activist died in South Africa, he argued that Africa will one day offer the world a more human face—Africa will give the world an extraordinary gift. Thus, the gift is Ubuntu, elaborated through reviews of applicable books and articles. One example is a White Zambian anthropologist who studied and researched Ubuntu while living among Africans for more than ten years. He further clarifies why Ubuntu does not work as it should in Africa, and especially in South Africa. He discusses the utopian and prophetic nature of Ubuntu and a personal experience with Ubuntu and the Zambian President Kuanda, at the time. Inclusive, are the limitations and dangers, but he assures the reader that Ubuntu can be the medicinal treatment for a sick, human lacking world.

CHAPTER 1

Ubuntu Review

Globally, man only begins to see his folly, as he restlessly looks around him for a deep need of self-identity. Thus, as technology increases and speedily looms ahead, self-identity wavers and will "allow individuals to wreak havoc and mass destruction" (Battle, 1963). We, as humans, endowed with free agency and the attribution of certain characteristics, have the privilege to control our own lives, and to recognize the effects of the application of scientific knowledge and its practical purposes on ourselves. Albert Borgmann, Regents Professor of Philosophy at the University of Montana, puts technology into perspective. Technology he says is not evil, "but its myriad manifestations coalesce into a culture, or way of life. In other words, we are being seduced into a technological culture." Subsequently, seduction weakens not only the individual but also family, community, and finally the nation. On the other hand, we also have to realize that an extraordinary thing is happening when we humanely communicate with each other, rather than to be persuaded indirectly via media.

Furthermore, the loss of the ability to communicate and to share has become visibly drastic. Man cannot live in solitary confinement (Tutu, 2008/9) and he must realize he has a purpose and responsibility as a communicating human. Similarly, he refers to what Africans call "Ubuntu," (oo-boon-too) the contraction of 'umuntu ngumuntu ngabantu' (Tutu, 2008). Specifically, Ubuntu is a traditional African philosophy, defined as communicating, caring, and sharing with humans in harmony with all of creation. Tutu argues that, it is about the essence of being human; it is part of the gift that Africa will give the world. It embraces hospitality, caring about others, being willing to go the extra mile for the sake of another. Africans believe that a person is a person through other persons and humanity is bound inextricably with yours. When I dehumanize you, I inexorably dehumanize myself. The solitary human being is a contraction in terms. Therefore, you seek to work for the common benefit because your humanity comes into its own in the community and belonging (Tutu, 2008).

Hence, in many instances the application of Ubuntu has benefited humanity, such as after the apartheid era in South Africa. Ubuntu was implemented for those who were victimized to restore to them

justice through truth and reconciliation. Thus, Ubuntu is the positive form of what happened during the negative apartheid era that stood for all that was oppressive and demoralizing in South Africa. Therefore, in a small way, the antonym Ubuntu makes up for injustice on a deeper scale and to take the African perspective of restoring justice further after the devastating effects of the apartheid rule, (Elechi, Morris & Schauer, 2009, p. 317-327) allows Ubuntu into effect in the African justice process. The most serious consideration, is the individual in the community, and that "Ubuntu better captures the underlying African world-view that expresses Africa's egalitarian, humanistic, interconnectedness, communitarian and participatory democratic values" (Elechi, Morris & Schauer, 2009, p. 317-327).

Further, an ethical perspective of Ubuntu is taken by Ross (2010), a non-African, who explains the central point regarding African religion, spirituality, and ethics that assert "The ethical principle of Ubuntu (a contraction of "umuntu ngumuntu ngabantu") and translates to mean, "a person is a person through other persons" (Ross, 2010). Thus, Ubuntu ethics based on moral and spiritual values, could appeal to an individual desirous of a good life.

A person is unique, both in the cultural and intercultural situation and should be acknowledged in the least sense. It all begins with self, basic courtesy and understanding in the cultural and intercultural communication realm to the advantage of self and the dissimilar other. Edward T. Hall (1983) describes the individual as:

Human beings are such an incredibly rich and talented species, with potentials beyond anything it is possible to contemplate. . . it would appear that our greatest task, our most important task, and our most strategic task are to learn as much as possible about ourselves (and others . . . My point is that as humans learn more about their incredible sensitivity, their boundless talents, and manifold diversity, they should begin to appreciate not only about themselves but also others (Edward T. Hall, 1983, p.185).

Similarly Ubuntu is expressed as the "highest being of existence" (Thiong'o, 2009) and defined as "the very essence of being human" (Tutu, 2008), and applied in many situations successfully to overcome, heal, learn, respect, and to communicate, and its continued application could benefit society. Examples of Ubuntu are prolific in Dalene M. Swanson's book, "Where have all the fishes gone: Living Ubuntu as an ethics of research and pedagogical engagement" (2009). She argues that Ubuntu provides the capability of producing a course that understands and transcends the contradictions of immoral theory, and considerations befitting the unrestricted competition of the free market of today. Ubuntu is humanness found and cherished to transform the oppressor and the oppressed.

Example 1: Where have all the fish gone?

It would be appropriate to share this chapter of Swanson's book as she reminisces, and descriptively writes of her return to a South African fishing village school. Her arrival at the school in the village meets a chained gate and bolted doors. Here Swanson was committed to field studies to complete her master's degree at the University of British Columbia and she ponders this experience. She confronts a stranger at the school and finds out Joseph Hendriks is the school caretaker, but more prominently, the community pastor. The pastor encounters drug dealers who destroy and corrupt the youth of the village. He informs the police and the drug dealers take revenge by attempting to murder him. They lure him to an isolated area and lock him in the trunk of their car. The pastor desperately prays, and decides to open the trunk of the car when the drug dealers stop at an intersection. When the car stops, he escapes from the trunk and runs for his life. He then informs the community and congregation of his experience, and they are shocked.

The pastor lives in fear and keeps a low profile, but later realizes that working against the drug dealers is futile, so with considerable fear, he meets with them. He appeals to the drug dealers' way of life and the destruction of the youth. Some of them listen, and later attend his church and begin to live a better life. Hence, the pastor overcomes his fear of the drug dealers and helps the village youth and their families, to include the drug dealers—by being Ubuntu.

Hendriks does not stop at this point but delves into the roots of the problem. He explains "Where have all the fish gone?" (Swanson, 2009.) The fishing village developed around the harbor because of its fishing potential, allowing the population to increase over many generations. Because the 'big boats' ransacked the harbor, the village fishermen were defeated in their smaller fishing efforts. The 'big boats' called it industrialization, progress, and technology, until the fish were gone. Consequently unemployment, alcoholism, poverty, and gangs develop. Inevitably, domestic violence and rape reigned. Sadly, Swanson remembers the disparaging conditions under which she worked in during her earlier research of society in the village. The hopeless state of the village and drug dealing was overwhelming and as technology and industrialization reigned, deprivation of Ubuntu was inevitable.

Hence, through Joseph's story, Swanson relearns Ubuntu, and that humanity is "ever-interrelated" to see the greater view of humans. Joseph's concerns of "care, compassion, and forgiveness" enveloped the community with Ubuntu. His overcoming fear to help others is Ubuntu. He sidesteps self, despair, and hopelessness to save the youth, and again demonstrates Ubuntu. Finally, Swanson (2009, pp. 9) declares, "Joseph's story was the spiritual gift of Ubuntu" (Swanson, 2009).

Swanson's (1999) background includes growing-up in South Africa during the apartheid era, and the peak of the liberation struggle. Her mother's exposed her to the Xhosa, Sotho, Zulu, and South African cultures from an early age, and helped her understanding of Ubuntu. She learned Ubuntu philosophy of being responsible, contributing, and conscious of citizenship and community in an African context, regardless of her being a White South African.

Example 2: No Future without Forgiveness

Desmond Tutu (1999), as the Chairman of the Truth and Reconciliation Commission, refers to Ubuntu substantially as the foundation of the commission. He expresses in "No future without forgiveness," (Tutu, 1999) after the atrocities of the apartheid system in South Africa, the nation required reconciliation. The nation moves on, looks the 'beast in the eye', and moves "forward with compassion, to build a newer and more humane world" (Tutu, 1999). At this point, it is necessary to identify the

beginning of the destruction of Ubuntu especially in Southern Africa, to know of the atrocious situations, and to measure the force and power of Ubuntu.

Desmond Tutu (2009) wrote in the book "The Bang-Bang Club's" foreword, the constant pounding from outside Western forces in the early 1990s in South Africa left people dying en masse in the most repulsive ways. Notably, tires filled with gasoline thrown around a victim's neck and shoulders were set alight—this is 'neck-lacing.' The rivalry between Mandela's African National Congress (ANC), and Chief Mangosuthu Buthelezi's Inkatha Freedom Party (IFP), was responsible for some of the atrocities. Over and above these incidents, people were randomly shot and killed on trains that were not part of the rivalry. Instigators of this power clinging apartheid government were responsible and finally exposed by the Goldstone Commission. These 'silent killers' were imported by White South Africans from Angola, Namibia, Zimbabwe, and other countries North of South Africa, to kill the Black people (Tutu, 2009, pg. x). Deprivation of Ubuntu was evident in Black South African society and in other North African Black countries.

The worst story is told by two South African Associated Press journalists, Greg Marinovich and Joao Silva (1990), covering a Black township rivalry in South Africa. In their book "The Bang Bang Club," they share stories of the horrors they photographed in this area. One example is, when a train stops, and an assumed Inkatha (Zulu) member forced off a train into ANC territory. The Zulu crawls away as the ANC members stone and stab him. The Zulu's dignity refuses to allow him to die, and is dragged away by a crowd of teenagers, to further assault him. A youth kicks him in the head and another slaps him across his face. A man with a long 'bowie' knife stabs him deeply in his chest. One youth after another, inflict injury on the Zulu man as he slowly moves down the dusty sand road. Another youth again stabs the Zulu in the chest. He collapses into a sitting position and then onto his side on the sidewalk. A teenager throws a rock at him, the same man stabs the death-defying victim in the head, and he falls onto his back. A young boy pours gasoline onto the Zulu. At this point, the photographer sidetracked by another incident and returns his attention to a 'hollow woofing' sound—women begin to ululate in celebration. The Zulu is not dead yet as he runs through a field, his body ablaze. "The human

torch slowed and dropped to a squat. . . A bare-chested, barefoot man ran into view swung a machete into the man's blazing skull." Through the "pungent, acrid smell," the photographer shot his pictures of "the prostrated body that cracked and smoldered" (Marinovich & Silva, 1990, pp. 27-29). To what level will Ubuntu degenerate and take the children of the village with him?

Example 3: From Poverty to Destiny with Love

Mahatma Gandhi argues, "If we are to reach real peace in this world . . . We shall have to begin with children" (1869-1948). It is evident, that the removal of Ubuntu from a culture inevitably makes the children vulnerable. Anne Mungai (2009) reared in Kenya East of Africa understood Ubuntu. She explains that all adults participate in rearing children, especially orphans in the village, where neighbors share and help wherever needed. Strangers visiting the village look after them until they are able to help themselves outside of the village. Yes, indeed the expression that "it takes a village to raise a child" (Mungai, 2009) was conceived in Africa with Ubuntu.

Anne and Caroline W. Mungai's parents set up the Caroline Mungai Foundation (CWMF) that represents the act of Ubuntu. Mungai (2009) began an orphanage for children between the ages of two and a half and eight years, in the town of Wangige, Kenya, where most of these orphans find food in garbage cans. An Ubuntu practice in Kenyan villages includes the African tradition of child nurturing is by the whole village. Mungai found that westernization erodes the Ubuntu tradition, and migration from rural to urban areas by Blacks seeking employment to survive in the industrial environment destroys Ubuntu philosophy. The crushed Ubuntu spirits left Kenyan villages lifeless. Moreover, twelve million orphans found in Sub-Saharan Africa with aids or illnesses related to aids, and according to USAID, UNAIDS, and UNICEF, this year (2010) would have increased to fifty million orphans. Consequently, both parents killed in some cases become victims of violence, exploitation, human trafficking, and discrimination.

At the CWMF home, they received a seven year old with HIV positive. His mother died of aids and when found he was deathly ill. Months later, he is 'the usher' at the CWMF home, and visitors to the

home have the privilege of greeting a delightful little boy with a peaceful countenance, and a sweet smile.

Another example of damaged Ubuntu is Danet who was eight years old, and brought to CWMF after her sickly grandmother tried to get rid of her by pouring boiling water on her head; after treatment at the hospital Danet is taken to the CWMF home. She was an unhappy little girl, unfriendly, and often swore. She ignored friendship and kindness extended to her. Six months later, after a good dose of Ubuntu, she is a happy little girl and loves to help others. Additionally, Rebecca at two years old, abandoned by her mother, was taken to CWMF and loved by everyone. Including twins and a baby found with their dead mother, starving and emotionally traumatized. The baby went to another home for individual care, and the twins thrived and flourished in the Ubuntu environment at CWMF.

These are some of the Ubuntu experiences with children, confirm that Ubuntu is successful when adapted to cure the atrocities of society. The communities around the CWMF home worked together to help the CWMF staff by sharing things such as cabbages, bread, volunteers wash laundry, and clean. "In the spirit of Ubuntu the children do not belong to the CWMF—they belong to society" (Caracciola, Mungai, & Thiong'o, p.42-45).

Furthermore, the Bantu derivative of Ubuntu ascribes quite accurately its purpose as "the country of humankind" by Van Binsbergen (2002), wherein all persons are assumed equal and good-natured in the village or community. A person regardless of social standing, gender, or race is accepted, valued, and respected for his or her own sake. Ubuntu is also thoughtful, considerate, sensitive, generous, wise, humble, and understanding (Venter, 2004). These virtues link the community in a web of social causality and reciprocity. Thus, Mungai's story is the reaching out and practice of pure Ubuntu "in times of pain and sorrow" (2009).

To continue with the destruction of Ubuntu by "industrialization, urbanization, and neo cultural globalization" Africans as well as all of humanity will suffer if not controlled. Contrary to this threat, we also know that Ubuntu is the strength of community, and communicates through community support, dig-

nity, and identity, achieved through mutualism, empathy, generosity, and community commitment (Tutu, 1999).

CHAPTER 2

Ubuntu Concepts

Ubuntu a hope for all human cultures induces cultural knowledge, and understanding from deep within. Ubuntu allows for reflexivity and reciprocity through communication with awareness of humility and intercultural understanding. Thus, we see that the richness of Ubuntu enhances and transforms the basic human ability to communicate honestly. With Ubuntu, the many interconnected moral, ethical, and ideological barriers of culture, see the human being first. To repeat Tutu's (1999) definition of Ubuntu, he includes "we believe that a person is a person through other persons, that humanity is caught up, bound up, inextricably with yours. When I dehumanize you, I inexorably dehumanize myself." (Tutu, 1999). Ubuntu ignores cultural barriers and goes beyond cultural beliefs and values, and is within the heart. Another example of Ubuntu follows to demonstrate its effects in the organization and out of the African context.

Example 1: Ubuntu:

An Inspiring story about an African Tradition of Teamwork and Collaboration

This example is in the United States of America. In this story, John Petersen, is the manager of BullsEye, a large global retailer, who shares his story of Ubuntu. As the manager, he was desperately failing himself, and received an ultimatum from his superior to produce or else. Then his wife divorced him. Whilst licking his wounds, he meets Simon, a Black African intern who notices his distress, and introduces him to Ubuntu. Simon explains Ubuntu to John, who is a North American White man. Notice that because Ubuntu philosophy is ancient yet basic and uncomplicated, it is easily grasped but difficult to apply to an individual way of living, and promotes community and teamwork.

John (the manager) asks Simon why he is helping him with other employees' incomplete or incorrect work, over a weekend. Simon, a South African, explains Ubuntu motivates him. Ubuntu, he stresses, means that in order for the team to accomplish his or her goal, everyone must work together, remember, he says, its takes a village to succeed. He adds:

When you struggle, the Ubuntu in me reaches out to give you a hand. If you wander into my village with nothing to eat, our villagers will provide you with food. Why? Because at the deepest level, we are all brothers and sisters. We are all a part of the human family. If one of us hurts, we all hurt (Nelson & Lundin, 2010).

His explanation of Ubuntu is that self is less powerful than community is. "Ubuntu, Simon says, is like the air I breathe" (Nelson & Lundin, 2010). He does not have to think about it continuously it is just available. As soon as air is not available one gasps for it, the same goes for Ubuntu. Ubuntu is part of the complete human existence, one individual at a time lights the fire of humanness. Thus, Ubuntu lives in the human who is considerate of the welfare of others. Who believes we are equal in race, creed, and culture. Knowing Ubuntu is inside everyone requires some soul searching from within the heart. We must then recognize other humans as equal, and give them unconditional trust and respect. Ubuntu reciprocates trust and respect. It is necessary to trust and respect each human for who they are, and not for what they accomplish or do not accomplish. Remember, faking respect is obvious to others, and one cannot develop trust on faking and being dishonest - one has to find Ubuntu the honest way.

Ubuntu is a phenomenon not, 'done', for one must, 'be' Ubuntu. Being Ubuntu does not mean respect of unsatisfactory work, for instance, but it does mean respecting the human, the person who does the work. Ubuntu is a compassionate philosophy and is not soft, and does not risk another. An Ubuntu person proves or justifies behavior. Relationships that include Ubuntu ask self, "What do we have in common?" and "How can we best work together?" (Nelson & Lundin, 2010.) Every human has hopes, fears, strengths, weaknesses, dreams, and doubts and those with Ubuntu desire success and respects the other person. In hierarchy, Ubuntu eliminates a bond, such as; it is natural in a rural African village, where all strive to live Ubuntu, for the common interest of everyone else.

Human beings should not ignore or evade what matters most for Ubuntu demands the time to communicate properly. Taking time to communicate with one another or the other (intercultural), the

Ubuntu way allows a free-flow of an extremely 'powerful energy' on the entire planet. Hence, Ubuntu is part of every human on earth and is about the combined action of a group. It is finding the side of self that communicates and enlivens both parties. Simon gives an example of North American sports teams where the superior and famous team member is talented and well paid, but he says, the champion team learns Ubuntu. Ubuntu stimulates all its members, creating a stronger team physically and psychologically. The Boston Celtics, who identified with Ubuntu philosophy, consequently became champions (Nelson & Lundin, 2010).

This aspect of Ubuntu is the 'self' stories or thoughts (intrapersonal) essential to Ubuntu that communicate to determine and evaluate human relationships. In human relations, violence requires investigation for the basic causes, and 'the power relations' wherein lies the root causes. Therefore, conflict and violence thrive when dehumanization discards Ubuntu. Thus, the root causes lie "in complex structures that straddle global, historical, political, social, cultural, and economic relations" (Sharra, 2004, pp. 36).

Further, to return to an Ubuntu condition, a professor of agricultural economics in Zimbabwe, Mandivamba Rukuni, (2008) lectured on "our future lies in relearning the strengths of our ancestors and the heritage they built based on the ideals of Ubuntu (uMunthu). Sharra (2004) has developed Rukuni's ideas focusing on an "African identity that restores dignity and hope to people long oppressed and marginalized by an unjust global order." He believes that to look past despondency toward African heritage, which includes Ubuntu, will bring life back, and restore hope and optimism in the future. This vision anticipates globally the use of Ubuntu, beginning at the top down.

Reconstruction

Wilhelm Bleek introduced the word 'Bantu', which is the plural of Ubuntu, that is used to describe the combination of Sub-Saharan African languages. The Sub-Saharan areas in Africa are the

inhabitants living in the "southern third of the African continent. From Cameroon-Nigerian seaboard in the West to the Somalia-Kenyan coastline in the east, and southwards as far as Port Elizabeth," they speak the Bantu languages (Battle, 2010). The vast area of the "Bantu" language and consideration of 'Bantu ontology' or a nature of being will make understanding of Ubuntu clearer in the vast area it covers (Battle, 2010).

In Michael Battle's (2010) book, he allocates a chapter called, "How Ubuntu can be a gift to the West." With dignity and pride, a white man may refuse the gift of Ubuntu from a Black man or an African man, but this will be his loss. A White South African, Herman Charles Bosman, contrary to Ubuntu quotes in the book the "Bang-Bang Club" (Marinovich & Joao Silva, 2000) "Kafirs? Yes, I know them, and they're all the same. I fear the Almighty, and I respect His works, but I could never understand why He made the kafir and the rinderpest." First, a kafir is an offensive term for Black people in South Africa, derived from a Moslem term of abuse for non-Moslems. Second, rinderpest is a German and Latin word for a virulent, highly infectious cattle disease that swept through South Africa in 1896, similar to a plague. These highly offensive terms classifies a Black human being. These proud humans should note the wise words of C.S. Lewis back in 1949 in his work, "The Weight of Glory."

It is a serious thing, says Lewis, to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics. There are no 'ordinary' people. You have never talked to a mere mortal. Nations, cultures, arts, civilisations — these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub and exploit — immortal horrors or everlasting splendours. This does not mean that

we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously — no flippancy, no superiority, no presumption. And our charity must be a real and costly love, with deep feeling for the sins in spite of which we love the sinner — no mere tolerance or indulgence which parodies love as flippancy parodies merriment (Lewis, 1949).

In solemn discussion intrapersonally and after reading this quote may prompt one to acquire Ubuntu, and then relaying it to our fellowmen, to produce a better society. Let us reconsider Ubuntu, and begin with an understanding that Ubuntu is being conscious of someone and trusting someone to be conscious of you. Battle (2010) argues, "It takes courage and honesty to face the truth of how someone else sees you." It takes courage and the ability to evaluate self's position and another's need. He states that Ubuntu has a potential to "bless the West" because it is humanism, not as the West's individualism sees it. Western humanism is individualistic and materialistic oriented, but Ubuntu evenly distributes materialism and spiritual realities. The expense of the lack of equilibrium between humanism and materialism (individualism) will make its demands on society as expressed by Phillip Sherrard (1986):

. . . there is, however, a price to be paid for fabricating around us a society which is as artificial and as mechanized as our own, and this is that we can exist in it only on condition that we adapt ourselves to it. This is our punishment. The social form which we have adopted cuts our consciousness to fit its needs, its imperatives tailor our experience. The inorganic technological world that we have invented lays hold on to our interior being and seeks to reduce it to a blind inorganic mechanical thing. It seeks to eliminate whole emotional areas of our life, demanding that we be a new type of being, a type that is not human as this has been understood in both the religious and humanist ages - one that has no heart, no affections, no spontaneity and is as impersonal as the metals and processes of calculation in which it is involved. And it is not only

our emotional world that is deadened. The world of our creative imagination and intelligence is also impoverished (Sherrard, 1986).

We must realize by now that our so-called deceptive inventions constructed and manufactured to complete with creation, is the beginning of human destruction. The destruction of Ubuntu is "Industrialization, urbanization and neo-cultural globalization" (Battle, 2010) that will continue to threaten not only Africans but also humanity. Contrary to this threat, we also know, that Ubuntu is the strength of community; and communicates through community support, dignity, and identity, that can be achieved through mutualism, empathy, generosity, and community commitment (Tutu, 1999).

There are some potential problems related to Ubuntu concerning the interaction of social and economic factors. One of these factors is the control or the unscrupulous use of Ubuntu by figures of authority. Authority abuse of Ubuntu could impose obligations on individuals, and "legitimize domination, repress dissent, and silence criticism" as elaborated in Mdluli (1987) and Sitas' (1997) article. Another factor discussed by Kamwangamlu (1999) is the implementation of Ubuntu by the hierarchy to "commercialize Ubuntu values." The problem regarding business management and Ubuntu manuals, seminars, workshops, and conferences will not achieve a desirous outcome (Kamwangamlu, 1999) because Ubuntu is "a social concept and not a business concept," and should not be considered "a theory of business co-operation" (Teffo, 1999) but a concept to develop self, and others; to communicate effectively. Kamwangamlu (1999) stresses Ubuntu was gradually destroyed during the apartheid system in South Africa and divisions and barriers in society developed reducing the full effect of Ubuntu in the present culture (Mapadimeng, 2009).

Although, Mapadimeng (2009) argues the above negative aspects of Ubuntu, he optimistically believes that persuasive theoretical grounds substantiate Ubuntu, and will assist the socio-economic situation in South Africa and elsewhere. If South Africa's socio-economic development improves because of Ubuntu, its application in virtually any situation, in the world, could be a possibility.

CHAPTER 3

My Experience of Ubuntu in South Africa

Like Swanson, I was born in South Africa, and lived there during the apartheid period, and my experience and education of Ubuntu, was subtle. It was inexcusable, if Black people tried to teach their culture to White children. Furthermore, it was a confusing situation to be in as a White child. Black nannies tended babies and children most of the day. Nannies would feed, bathe, tie the baby on her back with her blanket, and walk wherever she had to go. She was patient, loving, and kind, and hugged us in the warmth of her body. When I grew older, I thought that Daisy was kind and loving toward us because she feared my White parent's punishment. It was the other way around, because Daisy was not expected to be affectionate or to teach us anything, but only to tend us. Daisy was there when we stubbed toes, to console with unknown Zulu words and hugs. She did not murmur a word of blame, selfishness, unkindness, or curse, although she would click her tongue and shake her head at times when she did not agree with our child antics. At times, Daisy would endure severe treatment from White adults and sometimes children would follow suite and speak down to her or abuse her too. When I became confused at her loving Ubuntu attitude after she was verbally or physically abused, I would criticize the abuser, she would scold me. With large white eyes, and with a click of the tongue, she would say, that it was not the right thing to do. She said that I should always remember that I must choose the right thing regardless of what is happening around me, she taught me regardless of Ubuntu-free rules and regulations.

Example 1: Daisy

It would be appropriate for me to mention occasions where Daisy demonstrated Ubuntu. I was about seven years old and Daisy and I walked hand in hand to the dairy. About two blocks from home, a yellow police van, appeared alongside us. The White police officer demanded to see her 'pass-book'. In South Africa, although Africans were born in South Africa, they were outsiders. Their duties were beyond laborious that contributed significantly to the South African economy. None-the-less, they were not permanent residents of the land. It was compulsory that Africans carried their passbooks with them at

all time or else they would suffer serious punishment. Of course, Daisy knew this and reached for her passbook that she always carried with her. Shock and fear crossed her face as she exclaimed she had left the passbook in the kitchen and could immediately go and get it.

The White police officer and his Black assistant jumped from the van armed with 'sjamboks' (short wooden club bound with leather) and dragged nanny away from me. She pled and screeched in vain. When she resisted they beat her with their clubs. Her 'doek' (head cover) fell off her head—they beat her some more.

After throwing her in the back of their van, they drove away speedily. I was frozen to the spot by the horrific sight I witnessed, and then I quickly ran home. I hastily ran indoors to seek help for my nanny. Mother was busy on her sewing machine. She noticed my tear stained face and demanded to know why I was crying. I told her what had happened, and instead of being sympathetic, she turned back to what she was doing and said, "Serves her right, she should never go without her pass-book." The South African Abolition of Passes and Coordination of Documents Act (SAAPCD) (1952) expected all Black people to carry on them a passbook. The passbook contained information such as name, photograph of holder, fingerprints, and an explanation of where a person could be employed, and it relayed the individual's performance at work. Disobedience and crimes, would be reported in passbooks. The penalty for not carrying the passbook at all times was severe, 'ranging from imprisonment and fines, to torturous death' (SAAPCD, 1952).

A few days later, my nanny appeared at work, with a swollen face, puffy eyes, and hobbled along. She looked terrible. When it was possible I put my arms around her and said, "I am sorry those men were mean and horrible." Daisy replied addressing me as 'nonnetjie', "do not say those things. It makes you like them. Do not let them affect your heart." She was teaching me Ubuntu. Regardless, of the many times, she endured serious beatings for minor problems, her work remained excellent, and sometimes with considerable effort, she held a positive attitude. The shoddy treatment did not affect her loving nature and she continued singing as Black people did when they worked.

Example 2: A Double-decker Horror

I was about thirteen years old and on my way to purchase bread. I had just crossed the first street from my home—I will always remember—it was Browning Street. I heard the screeching of metal on the road, and I looked back at the dark red, double-decker bus hurtling down the hill, and around the corner onto the main street too fast. Within minutes, it was on its side with a terrible bang and crushing metal, leaving bodies lifeless on the street. Wailing and screaming Black people were trapped within the bus, and some had fallen through the door and windows. In a state of shock, I crossed the street toward the wreck, and so did some adults that had heard the noise—I was not sure what I was going to do at this awful scene. Numb with horror, I stood by until the fire brigade appeared. They lifted the bus to release the entrapped humans and remove the dead.

I could not drag myself away from the terrible, horrible scene before me. There were squashed bodies between the bus and the street. Some Black people were either dead or nearly dead, and others were unconscious and hanging on the bus. The muffled wailing and crying inside the bus continued and became even louder as they slowly lifted the bus—exposing bewildered and shocked humans, and in some cases, humans badly injured. I heard voices around me, and noticed two White women speaking aloud. The one said to the other in Afrikaans, "Dit sou nooit gebeur het nie as die drywer wit was nie" (this would never have happened if the driver was White) "Stoopid swart drywers. Swart mense kan nooit enigiets reg doen nie" (Stupid Black drivers. Black people never do anything right). I turned away and headed to the end of the sidewalk, where I became violently ill.

Perhaps this was from the remark more than what I witnessed. I have never forgotten the incident, and I sometimes compare the remarks at such an awful time, to what my nanny's response would have been. Daisy applied something from deep within her. It was the Ubuntu philosophy that helped her survive physical and mental injury. If I had learned to love, and feel compassion, it was because I had the finest tutor, who tenderly hugged problems away with Ubuntu. Swansen (1996) clarifies Ubuntu further as the 'salt' of African philosophy. It is an African way of life and is an 'isiXhosa' proverb in Southern Africa.

CHAPTER 4

Random Chosen Communication Theory Review and Ubuntu

A good place to begin is the definition of theory by Denis Mcquail:

This general proposition, itself based on observation that logically argues the relationship between observed phenomena, and seeks either to explain or to predict the relation, in so far as this is possible (Mcquail, 2005).

The most important reason to produce a justified theory is to find coherence in a perceived reality and to gather and assess established facts. The theories in this paper consider society and culture; society is the many ways in which two or more individuals connect. Culture is the “ideas, beliefs, identity, symbolic expression of all kinds, including language, art, information, and entertainment, plus customs and rituals” (McQuail, 2005).

The human being’s behavior works to affect another character through his values and beliefs learned in culture. The human’s personal “internal rationality” progressively seeks social change and development by controlling emotions methodically with obedience and discipline (Weber, 1930). Weber suggests that the natural function of schema where humans live together in a more or less ordered community is worth acknowledging. In this community, called culture, most individuals accept, participate, or allow situations to happen with least resistance. This was further analyzed to establish what constitutes society (McQuail, 2005).

There are two distinct understandings in the field of sociology that form and arrange society. The German philosopher Ferdinand Tönnies, (1971) argued in his book, —Gemeinschaft und Gesellschaft” (Community and Society) that presents today’s problems, as the consequence of breaking away from the traditional community based social organization. This traditional community or society is the —Gemeinschaft” where individuals share common traditions. These individuals born into a family live in this society, with common beliefs and values.

Contrary to —*Gemeinschaft*” that describes the place of inhabitants (community) that is arranged systematically; —*Gesellschaft*” is the individual’s mutual relationships based on reason and logic. In addition, cultural development holds common interests and goals to protect their benefits and classifies —the goal-directed discourse system that includes corporations of —*Gesellschaft*” (Scollon & Scollon, 1995). The difference between the two is the individual’s development from birth into society, whereas the other is the individual (mature) choice of formal education, training, career, and working environment.

One cannot deny the importance of the individual’s influence, particularly individuals such as Adam Smith whose influence through —*An Inquiry into the Nature and Causes of Nations*” (1990) is obvious in society. He conceived the —free economic market exchange” that is evident in most societies today and obvious in the Montesquieu theory of —*The Spirit of Laws*” on which the American State Papers were developed, such as, The Declaration of Independence, The Articles of Confederation, and The Constitution of the United States of America (Adam, 1990).

All pertinent intellectual copyright aspects, recognized as imperative today, in communications across the world, was organized by Immanuel Kant whose article on —*The Science of Right*” (1990) established law, that is currently highly considered internationally and locally. The other individual Sir Isaac Newton argued the universe could be justified by physical laws and mathematics. Further, John Locke gives an account of the human that is born as a blank slate that gains knowledge and skill over time from the effects of the universe. The Enlightenment or the Age of Reason individualized the man as self-governing, reasoning, and free to act (Scollon & Scollon, 1990).

As we have noticed above theory affects an individual’s way of thinking positively to identify, demand, and expects in society human rights, self-governing, and the purpose and intent of local and international activities. In all areas of discipline individuals, families, communities, organizations, and intercultural, there is a dire need to communicate hence consideration of communication theory is necessary.

It would be an immense task to study the complicated micro-social relationships in society. Understanding the implications of culture, geographic rules, understandings, and moral and ethical

standards of the individual for the sake of all humans is necessary. Thus, basic and general human interaction of reciprocity through functioning and significant words, signs, and symbols familiar to most cultures are evident in communication theories that I will choose to compare and validate for competency for more modern problems and complications especially related to humaneness or Ubuntu (Scollon & Scollon, 1990).

In an article, written by Nagan and Hammer (2007) they argue concerning —Communication Theory and World Public Order” and the human characteristics, legal systems and the Foundation of International Human Rights begins with theory that leaves impressions. These impressions then —influence identifications, demands, and expectations about human rights” as taken from Lasswell’s articles (Nagan & Hammer, 2007). The facts surrounding the use of communication theory tools to investigate human interaction, also the use of communication theory in modern day situations, more clearly and precisely. Harold Lasswell, co-founder of the New Haven School of International Law and the sub-discipline known as “Policy Sciences” also held positions as president of the American Society of International Law and the American Political Science Association (Nagan & Hammer, 2007) views of communication are considered. Lasswell (1930) is primarily responsible for outlining —global process of communication” and his pre-conditional proposal asserts an understanding of the social process of communication especially in international law but his philosophy is worth taking into account from the individual point of view toward the global situation (Nagan & Hammer, 2007). He argues —that the ultimate unit of the social process of communication is apparent: it is the individual self system.” Lasswell reiterates that communication theories are of the concepts of community and social interaction and that the individual is a —critical component of the realistic study of power and society” (Nagan & Hammer, 2007).

It, therefore, becomes clear from Lasswell’s article that, in the national or global environment, the individual is a central focus in the process of law and communication. Thus, individuals examined in detail, interpret, or properly explain their situation (Nagan & Hammer, 2007). This deep understanding

is, in fact, a new idea in social theory and law. The researcher can thus identify, where the individual stands nationally or globally, pertaining to his position as relates to his/her rights and obligations.

This communication theory details the relevance that utilizes many previous stands but refrains from focusing on ordinary issues assumed true in relation to the “State and global social process” and more accurately concerns communication theory (Nagan & Hammer, 2007). Here, the individual “relationships and interactions” will have more impact on the acquisition of knowledge for the application and importance of respect and dignity so fundamental to human rights (Nagan & Hammer, 2007). This communication theory typically “does not fit in the conventional, hierarchical, jurisprudential mould” as a result of its generating from “bottom-up” (Nagan & Hammer, 2007).

It is notable that communications or relationships between the State and the individual and vice versa must maintain and supervise the people they represent. Lasswell’s design finds it imperative to know who regulates, maintains, and supervises as the representative communicator, and what “signs and symbols of authority and control” is being utilized (Nagan & Hammer, 2007). He is particularly concerned with communication theory and law employed regarding human rights. His goal is to create theory that mostly concerns the “dignity of man” (Nagan & Hammer, 2007).

His idea of communication theory and human dignity is by “the Ubuntu principle—the concept of human dignity as an expression of the crucial goals of African public order” (Nagan & Hammer, 2007). Ubuntu centers human existence, to legally, and progressively communicate relationships with another. Archbishop Desmond Tutu (1999) conveys Ubuntu as:

A person with Ubuntu is open, and available to others, affirming of others, does not feel threatened that others are able and skilful. He or she has a proper self-assurance coming from knowing that he or she belongs in a greater whole, and diminishes when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are (Tutu, 1999).

Here, the communication theory of Ubuntu can have a powerful effect in the legal local and international arena pertaining to human relations. Social communication is expressed in signs and symbols. Thus, we look at semiotics (the study of signs and symbols and their use) the explanatory solutions to bring about an agreement or reconciliation through language verbally, non-verbally (gestures, body language, etc.) and the written word. Lasswell also defines symbols as the “interpretations of signs” but we need to note that in the legal field “interpretation” is more exact (Nagan & Hammer, 2007).

He explains that words exactly cannot sufficiently interpret communication viewed in context with an authoritative “legal applier of human rights” successfully. Referring back to “signs and symbols,” Lasswell argues that the implementation of surrounding international law is an integral part of relations, and diplomacy, and can be reached with Ubuntu or humanness. Global “signs and symbols” applied communicatively with a human rights adaptation can “deepen our understanding of law as an instrument to bring about an improved world order” (Nagan & Hammer, 2007).

Lasswell’s article encourages an intricate look at communication theory and the application of it in the area of human rights. His focus is on the individual and his effectiveness in community, culture, and society, in the spirit of Ubuntu—described as pure human respect and dignity. Lasswell’s extensive article has triggered off a thought of the effectiveness of communication theory. In contrast to Ubuntu, and the intercultural sense, it may require more consideration (Nagan & Hammer, 2007).

The purpose and inclusion of SIT, SET, and CDT study is to clarify the ongoing pursuit of theory, and compare further Ubuntu, and ascertain where the application of Ubuntu is necessary. Thus, an understanding of theory in conjunction to Ubuntu could result in linking Ubuntu with theory as an initial basis. Hence, giving the opportunity of study to all humans at an early age, and wherever possible, will inevitably help society buckle up, and strengthen locally and globally.

CHAPTER 5

Symbolic Interaction Theory (SIT)

In the beginning, SIT surfaced early in this century through American sociology at the University of Chicago. It effectively arose in the 1960s against Talcott Parsons and his grand theory on functionalism. It also appeared in Everett Hulse's occupational research, in Anselm Strauss' medical sociology, and once again in studies regarding classroom interaction. In Anselm Strauss' (1969) —Men and Masks,” he expresses the concepts of negotiated order in the medical field. This order questions qualitative research regarding grounded theory. Thus, by the 1970s interactionism, and its perceived faults were investigated and revisited, giving it new life and structure, and by 1980 —Symbolic Interactionism: A social, structural vision was established” (Marshall, 1998).

SIT Defined

Words that provide a clear understanding of SIT is Mead's book entitled —Mind, Self, and Society.” Furthermore, it was John Dewey and William James who later promoted the cause of SIT through their unusual opinions of human metaphysics to facilitate meanings created through human interaction. To a greater degree, George Herbert Mead initiated SIT, but it was Herbert Blumer (1937), who introduced the expression of SIT. Researchers scrutinize and analyze the behavior of humans as "homo faber" or as the maker and user of symbols, but Mead's themes and assumptions of the fundamental ideas of self and of others interacting are left undisturbed. SIT has four fundamental focal points of interest developed from these ideas (Scott & Marshall, 2009).

One of the first foci of SIT draws attention to the recognizable difference of humans and their attributes of symbol making in culture and intrinsic history. Thus, SIT is the study of humans as their bodies communicate (verbally or non-verbally) with one another. It is also how humans feel about themselves and others in the past, present, and future and as individuals, family members, communities, organizations, societies, nationally and internationally. The experiences and observations of humans interacting are ongoing and is complex when it comes to SIT. Thus, the attempt of the interactionist to

untangle human relationships interpersonally and intrapersonally is indeed a continuous, challenging task (Scott & Marshall, 2009).

A second point of SIT is the unreliable and unsteady procedure and emergence of social interactivity. Dealing with a person's life or biography is never consistent and expressions of behavior or opinion differ vastly. This second approach produces a continuous flow of fluctuating information regulated by the human's adaptation to and consequence of professions, compromised positions, development, the surprise, or confrontation, and management of ideas, feelings, or opinions as a result of being involved or interacting with society (Scott & Marshall, 2009).

The third aspect of SIT is the interactive connection between people. Therefore, interactionist's analysis allows self to think intrapersonally, and to adopt the function of an actor, and imitate the symbols of other or the skill to put oneself in the other individual's place. These symbols when interpreted and understood by self and the other create meaning (Scott & Marshall, 2009).

The point where meaning arises, has three segments to ponder in SIT: (1) in relation to the object or thing that already exists, such as, a 'desk' has no meaning by itself, but gains meaning when interpreted by 'self'; (2) meaning is brought about by physically expressive ideas, sounds, material things, or whatever symbolic integrationists call symbols; (3) the individual interprets meaningful symbols and uses the symbols in action. It is a matter of the meaning of symbols that produces an outcome through interaction between individuals. This outcome moves from individual to individual and meaning changes when surroundings or locations are different, and how they interpret the situation. Depending on how the person or individual interprets the symbol, is based on experience, and previous association with others. The individual intrapersonally analyzes these interpretations (Scott & Marshall, 2009). The fourth focus from the interactionist, George Simmel who searches for meaning behind the symbol in a series of actions and interactions to analyze regular and comparative sequences that are essential in society. They seek for the non-specific in social groups, such as biographies of people in different professions, the diabetic, and the old, and the young and determines ordinary procedures used in different groups (Scott & Marshall, 2009).

Furthermore, SIT has three themes: (1) the importance of meanings for human behavior; (2) the importance of the self-concept; (3) the relationship between the individual and society. These three themes ground the theory that supports seven assumptions; (1) Humans act toward others on the basis of the meanings those others have for them; (2) Meaning is created in interaction between people; (3) Meaning is modified through an interpretive process; (4) Individuals develop self-concepts through interaction with others; (5) Self-concepts provide significant motive for behavior; (6) people and groups are influenced by cultural and social processes; (7) Social structure is worked out through social interaction (West & Turner, 2010).

Symbolic Interaction Theory Advanced

Imagine living without the Internet—“The Internet is helping people shape their lives and capabilities and limitations of technology, shaping the interactions people have with one another” (Johns, 2010). Approximately thirty-one years ago three occurrences changed society. The first was the release of the network of computer systems by the US military for use by the general public. The second was the release of Tim Berners-Lee’s works of hypertext file standard termed the World-Wide-Web. Finally, the first scholarly research of how this technology can be applied by humans was published (Johns, 2010).

Mark John’s (2010) notes in his article “Inter-net, Inter-action” develops SIT alongside the progress of the Internet. One such study is Goffman’s (1959) ideas of the “presentation of self” to identify symbolic identities online. Johns believes that SIT can be used more fully by researchers and that solely relying on Goffman’s ideas is a mistake. Thus, we look at the present focus on Western society’s use of the World-Wide-Web, and we see it is on performance more so than the “contexts in which identity is performed,” and Johns invites other interaction theorists to further the richness of SIT.

Two clicks of a mouse and the virtual world of Second Life appear on the monitor. Simon Gottschalk (1959) discusses the participation-observation study of humans. In Second Life, an individual is directing animated “avatars in real-time interactions.” Here, are the perfect characters, in perfect communities, in a perfect virtual world—now who wouldn’t want that? Perhaps we should now coin

another phrase called —Digital Symbolic Interaction Theory” where we concern ourselves with the digital real‘ that presents life on the Internet or through the many social media utilized today. However, we have to note that these interactions oppose Goffman’s theory of —digital symbol (is) manipulated to present persons online.” On the other hand, Gottschalk (1993) argues further when man determines virtual as real the result is real (Johns, 2010).

Another example of the virtual becoming reality is Kevin Healey’s (2008) study of videos on YouTube during the presidential election campaign and the interactions among social media online, the broadcast media mainstream, and cable television. A third example, that defies —digital symbols are manipulated to present personas online” are blogs that encourage online subcultures, to manage their discrimination stigma’s online (Koster, 2005). Research resembling Koster’s studies, were carried out by Naaman Wood and Susan Ward on the Website, PostSecret (Johns, 2010).

The last example is given by Johns as a user of the —Finnish virtual community Habbo.” On this site, Habbo, it can be proved that —cultural and technological contexts constrain and enable identity performance and interaction” (Johns, 2010). In the above examples, various researchers have indicated that being online is not a remote or lonely experience and although separated from real life‘ it is part of culture and life. Our lives are combined with —partly online, partly offline” events. However, we must note that whether we communicate with one another physically or via social media, we are still interacting socially and symbolically. We are interacting far more than ever before as individuals, communities, nations, and globally (Johns, 2010).

In Horkheimer and Adorno’s (1947) view, it would seem, that reality is being consumed by digital, symbolic interaction theory—more digital than real, for example, in their —Dialectic of Enlightenment” they stipulate that cultural chaos, as a result of the cultural industry, is —disapproved every day; for culture now impresses the same stamp on everything.” What would they say of current social media that envelopes everyone constantly? In the USA anyway cultural chaos echoes in my mind as I contemplate the Internet’s web in which we are caught.

Therefore, humans are closely associated with all symbols – where man is he brings symbols to create meaning and understanding with those he interacts with in society. SIT is a necessary part of society, and somewhat humanely implements Ubuntu. It enhances communication and relationships in society, and encourages the values and beliefs in all cultures. Symbolic Interaction Theory alone will not develop human communication because symbols do not feel and are human uses. Ubuntu is the heart of being human.

CHAPTER 6

Cognitive Dissonance Theory (CDT)

In the world of technology, socially, and practice, humans have an obligation to connect with self and other, and hence, the ability to communicate efficiently and effectively. Thus, it is essential that to know why they feel anxiety when involved in an interaction with others, especially interculturally. CDT addresses stress and the urgency and mindful turmoil experience in interaction especially with a peculiar cultural setting. The cognitions, or ways of knowing beliefs, judgments, and thoughts,” (West & Turner, 2010, p.86) return to the unusual environment leaving an inability to function normally. This inability to function calls cognitive dissonance feelings of discomfort resulting from inconsistent attitudes, thoughts, and behaviors” (West & Turner, 2010, p. 114) that are deeply embedded in psychological structures. The second reflects what is working against the human being’s beliefs, attitude, and behaviors.

Festinger suggests that CDT gives reason to be more excited about communicating with persons and it works toward minimizing discomfort. An irrelevant relationship or communication with other indicates that there is inconsistent attitudes, thoughts, and behaviors” (West & Turner, 2010) with hardly a hope of understanding each other.

CDT has four assumptions: (a) Humans have a desire to be consistent in their beliefs, attitudes, and behaviors, and we should be mindful of this in an interaction. (b) Dissonance is psychological and mindfully causes severe discomfort. (c) Dissonance is an aversive state that drives people’s actions to unknown limits. (d) Dissonance moves people to desire consonance (West & Turner, 2010, p. 115-116).

These assumptions illustrate the framework of CDT. The first, assumption is deeply psychological and involves the basic values of beliefs, attitudes, and behaviors. The second reflects what is against the human being’s beliefs, attitudes, and behaviors. The third indicates that humans dislike being in an aversive state” (Scollon & Scollon, 1996). The individual’s schema searches for a correction or adjustment factor to feel more comfortable in the situation. Finally, as human beings try to be more comfortable in the aversive” interaction or communication they are motivated toward a better relationship (West & Turner, 2010, p. 115-116).

Example 1: I'm a hypocrite

In an article, entitled —“In a Hypocrite, but so is Everyone Else: Group Support and the Reduction of Cognitive Dissonance,” (McKimmie, Terry, Hogg, Manstead, Spears, Doosje, 2010) addresses cognitive dissonance in society. They attempt to find a solution to CDT by examining the role of society's support in the reduction of dissonance by proposing to focus on Hogg & Abrams (1988) and Tajfel & Turner's (1979) social identity and Turner, Hogg, Oakes, Reicher and Wetherell's (1987) theory of self-categorization. These theories typically calculate self, how much dissonance is expressed or shown, in the dissonance experience. These dissonance facts in society failed to meet its role of social support. Although in this article Hepper, Zauna, and Abelson (1970) suggest that an individual with dissonance, could be supported if the individual understood that the other experienced a similar situation (counter-attitudinal). Thus, dissonance will decrease as consonance cognition comes into effect (McKimmie, Terry, Hogg, Manstead, Spears, Doosje, 2010). This method was refuted when participants in research were informed that a former participant had already agreed to write a counter-attitudinal paper (Cooper, Jones, & Tuller, 1972).

Further, Stroebe and Diehl (1981) pursued ‘induced compliance’ to find if social support reduced cognitive dissonance. Researchers conclusively found some support in regards to dissonance theory with social identification and self-categorization theories. However, it is crucial to understand ‘self’ in relation to the degree of dissonance arousal and reduction. Moreover, other ideas of dissonance theory in relation to identity problems are verified because of the numerous dependent effects of social support and group membership. McKimmie, et al, suggest symbolic interaction research is just a beginning or a starting point, and to investigate the current social context before CDT application.

Example 2: Dying for a Heat wave

Andrew Bolt of the Herald Sun (Australia) told his story on March 20, 2010, and begins with, —Three shivering global warming activists, stuck on a floe in the Arctic, are helping to tear up the

psychology textbooks” (2010). Bolt (2010) argues that Leon Festinger’s (1956) cognitive dissonance theory is not applicable to global warming fanatics. These fanatics, he professes, were “making a monkey of old Festinger.” In 2009, pilgrimages made by unbelieving scientists to the North Pole discovered the ice cap still exists. February 13, 2009, Britain’s Herald Express wrote there was a team of three scientists measuring the thickness of ice on the North Pole to determine how much time before the ice cap will survive. In March 18, 2009, Pen Hadow and his colleagues were fighting to survive sub-zero weather, and Bolt reports —“New mind. Hadow’s team may be deep-frozen half starved and cut-off from rescue by howling gales, while their loved ones shiver in Britain, but they will stop believing the world is actually a sauna, and heating to hell?” Although cognitive dissonance is obvious these scientists “feel cold and think hot,” they refuse to reconcile with consonance and oblige Festinger. In August 30, 2008, scientists encouraged Lewis Pugh (BBC) to kayak 1200 kilometers (745 miles) to the North Pole to draw attention to the global warming effects, and that the North Pole is free of ice. On September 6, 2008, (Reuters) a report that a “barrier of sea ice... eventually blocked” Pugh’s way at 81 degrees north and 1000 kilometers from the North Pole. In Bolt’s hilarious article, one notes his respect for CDT, and fondly refers to —“poor old Festinger.” —“Forget the polar bears” he says, no, the real victim of global warming is his theory that we’re too sane to tolerate two conflicting cognitions.

Example 3: 50 Years of a Classic Theory

Reviews of Joel Cooper’s (2007) book —“Cognitive Dissonance: Fifty years of a classical theory” was certainly impressive. Professor Russell H. Fazio (2007) of Ohio hails Festinger’s (1957) CDT as the most popular social psychological insight present in many disciplines today particularly giving reason for political behavior in social media. Fazio (2007) discussed Joel Cooper and his allegiance to CDT and praised him as —“the scholar most associated with dissonance research in the past few decades.” Cooper’s book not only covers dissonance theory but also evaluates the marked effect in everyday experiences, especially in current affairs. The reviewer then suggests readers in social psychology, and others more readily study —“the significance of cognitive dissonance in the human psyche” (Cooper, 2007). The

contradiction of values and beliefs creates dissonance and intrigues aspects of psychology making Cooper's book an exciting phenomenon in the field. This book was impressive. How many other humans are exposed to the theory other than those in this field of study? It is imperative that humans are taught the art of communication. They should know what is happening, and they should behave, when they do not understand others, and others do not understand them. Ubuntu is a basic theory and understood early by children to have a human and an understanding approach. Hence, when they are older and attend high school and higher education prepared for deeper study and a better understanding of human communication and behavior.

CHAPTER 7

Social Exchange Theory (SET)

SET and Interculture

The SET is an evaluated exchange compared to economic exchanges. Communicating humans mindfully receive a fair return for expenditure, time, and effort invested in a developing relationship (West & Turner, 2010). The cost or the dissonance involved could be reduced when attitude of self re-arranges (or human communication) and the reward of advancement, or the desire to be consistent or consonant with cultural beliefs, attitudes and behavior, takes place. The more prepared individuals are will increase the opportunity of a greater reward (West & Turner, 2010, p. 172-176).

A good, communicating individual is rewarded but, in the business field, the necessity to communicate successfully rewards the organization. Ting-Toomey (1999) argues the urgency of intercultural communication education is essential as ~~rapid~~ changes in (the) global economy, technology, transportation, and immigration policies, and the world is becoming a small, intersecting community” (Ting-Toomey, 1999, p. 3). Therefore, having to deal with multicultural locally and abroad and the trend toward virtual organizations globally, the knowledge and education of intercultural communications is beyond now and more urgent and SET could be applied to accommodate others more spontaneously with the inclusion of Ubuntu.

Several authorities on the subject of online communications witness inherent problems, and find if one is not within the intercultural communication’s realm on the Internet and other social media, one is out of the loop of progress and economic involvement. Alternatively, professional communicators call, the hasty Web site syndrome, those who rush onto the Internet unprepared (Kelleher, 2007, p. 145) and as a result, defeat the purpose of usability and communication that can be distorted. Problems, would be eliminated, if humans’ education, early in life, includes how to communicate effectively, particularly on social media. The Smart Phone users get younger every day so the sooner the education to accept others locally and globally, with a touch of humanness (Ubuntu) fewer miscommunications and dissonance will occur.

Miscommunications and misunderstandings construe, assume, presume, and harsh judgments result because of the lack of intercultural communication education. Thus, the relationship gains no rewards. Ting-Toomey (1999, p. 23) argues, “The study of intercultural communication is about the study of cultural differences that essentially make an enormous difference in international encounters. It is also about acquiring the conceptual tools and skills to manage such differences creatively,” (p. 23). SET is an effective tool to measure and evaluate relationships and to communicate effectively.

The study of intercultural communication educates, prepares and develops the individual for diversity locally and globally. The study more effectively teaches opportunity and challenge in the workplace and personally increases knowledge. These individuals who cognitively adjust basic values will effectively become intercultural communicators and leaders in the field of communication. Hence, these leaders will be able estimate costs and rewards for the group, organization, community, in national leadership positions. These leaders, according to Adler (1995), have to pursue five areas of interest on a global scale; (a) Understand global politics, cultures, and their area of business; (b) Develop the many facets of culture in business; (c) have the ability to cope in a situation with many cultures; (d) adapt and live comfortably in different cultures; and (e) interact interculturally as an equal. These five measures prepare the future global leaders in a diverse situation. For instance, some of these diverse situations include individuals employed in government service assignments, humanitarian work, Peace Corps service, and international education (Ting-Toomey 1999).

Furthermore, management companies, on the Internet and in business, schools, colleges, military teach staff to learn and develop “knowledge skills of mindful intercultural communication” (Ting-Toomey, 1999). Intercultural communication leaders and ‘global citizens’ should know basic concepts and skills of intercultural communication, and should be aware of concepts and skills that have not proved positive in the past. Fourteen years ago, Kealey (1996) recorded in Ting-Toomey in 1999, (p. 88) results of organizations miscommunications:

1. US international employees although competent in their work lacked intercultural communication education to perform internationally.
2. 15-40% global business failure attributes to poor performance in the field of intercultural communications.
3. The unsuccessful intercultural outcome is a \$2 billion loss per year to the USA.

Thus, an understanding of theory and Ubuntu should prove to assist all communications and consequently serve a better purpose to humans in society culturally and interculturally.

Examples of SET in action

Example 1: Rural Tourism: Perspectives from Social Exchange Theory

Provision is made around the world, in rural areas, for recreation and tourism. The industry has rapidly increased, and because of this, the local people experience “diverse pressures.” (Chuang, 2010) The local people develop socially psychological issues, and Shu-Tzu Chuang (2010) became aware of the discomforts in the rural tourism environment in Taiwan and used SET to analyze the situation. The question was if the rural setting or area required the economy tourism would allow, whether tourism did the area justice, or if the resident’s attitude substantiated the use of SET. Tourism has solved many economic problems around the world to improve the local individual’s income and employment, and their standard of living. Rural area tourism generates “new jobs, enhances community infrastructure, and assist in (the) revitalization of poor economic, rural areas,” but there is criticism of rural area tourism because of poor revenue, the imbalance of benefits, and the costs carried by local residents (Chuang, 2010).

The activity and relationships in a rural area tourism involving “economics, socio-culture, and environmental” (Chuang, 2010) issues in relation to SET 'care' explored extensively in this article. Conclusively he found that as a result of the application of SET positive results of rural area tourism

demonstrated, and that further study was necessary by incorporating “social development and psychological aspects of rural tourism development in Taiwan” (Chuang, 2010). Taking the above into consideration, we realize that knowledge of SET and Ubuntu could produce more substantial, positive results.

Example 2: Marital Relationships: A Social Exchange Theory Perspective

SET applied in Paul A. Nakonezny & Wayne H. Denton’s (2008) article regarding marital relationships. Social Exchange Theory used in marital and familial relationships is indeed interesting. It is part of behavioral psychology, sociology, and classical economics that explain “development, maintenance, and decay of relationships on the equilibrium of rewards and costs.” The sociologist Chavannes (1901) argued on the social concept of exchanges:

Exchange lies at the base of all relations of men [sic] to each other, and is the ground work on which society. Also, that social exchange embraces all the possible transactions between human beings, from the largest material business transaction to the exchange of love and affection (Chavannes,1901).

As we delve into the article, recognition of the fact that this is only one perspective of sociology and marriage. It further discusses differences between social and economic exchanges to outline marital relationships from a social exchange perspective. Nakonezny and Wayne (2008) express a deficiency of SET to clarify marital relationships, and a social exchange system. Marriage is a unique form of relationship (Leiblum, 2004), and although some think marriage is becoming obsolete, and others think of divorce, and some think they have a right to marriage, others believe the marriage institution is here to stay. Simply put, this relationship calculates the outcome of ‘past experience’ to evaluate the partners’ cognitive costs and rewards. Hence, the happiest married couples are those who have received equal costs and rewards in their relationship. Couples should expect rewards and costs in future relationships,

but it is the attraction to the rewards, that will inevitably decide the future relationship. In conclusion, the institution of marriage without the encouragement of SET is further discussed.

Example 3: Using Social Exchange Theory to guide the successful study of Recruitment and Retention

The application of SET in neuroscience and the bio-behavioral discipline examines and explains human interaction in many disciplines since the 1960s. In 2009, Wishniewski, Windmann, Juckel, and Brüne, published the article —Rule of Social Exchange: Game theory, individual differences and psychopathology,” (Wishniewski, Windmann, Juckel, & Brüne, M., 2009) which was a general review of studies addressing how —neropsychiatric disorders may alter performance in game theoretical paradigms,” to give a better understanding of human nature and SET. Therefore, one does not have to imagine much more, how Ubuntu could stimulate this theory (McGregor, Parker, LeBlanc, & King, 2010).

Furthermore, SET in longitudinal research determines what is necessary to invite individuals to participate in research, in systematic error, and thus decrease research validity. This method was used to recruit participants for the Women’s Recovery from the Sternotomy Trial (WREST) study. The WREST study determined the use of novel compression undergarments in women after first-time sternotomy.

Participants, Foa and Foa, (1976) specifically noted symbolic and material resources recognized in social interactions as information, services, status, love goods, and money. In a mutual reward, during interaction with these participants the article stipulates, —long-term equitable exchange relationships can occur.” They emphasized that for good, long-term, relationships throughout the research; the advantages effectively surpass the costs.

Further, in this social interaction the participants expected to learn of the professional’s expertise in the initial interview. This would be when participants’ impressions of the research benefits, confidence, and trust are necessary. Then during recruiting researchers could be prepared to demonstrate total competency to maintain trust and sensitivity in patient’s weak moments. In addition, trust enables

flexibility', as participant's needs are met and acknowledged. In the past SET has established that this flexibility enhances trusting relationships. In addition, Harris and Dyson (2001) drew attention to sensitive to participant's "behavioral signs." Also, participants should be given adequate time between the first meeting and the completion of the consent steps. When the whole process communicates effectively, it reduces the overall research costs.

The process of caring for research participants by the use of SET has proved to be valuable. Attaching Ubuntu to this theory would favor all involved, and communication would be more successful in the research program.

Example 4: Social justice approach

Cho, Ahn, Lee, and Bae (2009) consider SET in the political arena. They specifically focus on "when and how justice is important" and not the social transaction cost approach based on bounded rationality and opportunism, (Coase, 1973; Klein et al, 1978; Ouchi, 1980; Williamson, 1975 & 1985; North, 1990) and more readily apply the social exchange theory. (Cho, Ahn, Lee, and Bae, 2009) Hence, SET's center of interest is on social interaction and will fill the nonsocial gap that social exchange theory cost theory lacks. Thus, this lack is applicable in the organizational justice field where current studies emphasize the difference between procedural and interactional justice. For a more in depth study, on this subject, one could refer to the authors Blau, 1964; Cropanzano, Howes, Grandey, & Toth, 1997; Manogram, Stauffer & Conolon, 1994; Moorman, Blakely & Niehoff, 1998; Randall, Cropanzano, Bormann & Birjulin, 1999.

In SET, in the social justice approach, there are two entities, i.e., the organization and the supervisor. Hence, knowing this facet clarifies whether a judgment is procedural or interactional justice. In the organizational judgment outcome or consequence, SET will affect organizational commitment, job satisfaction, leader evaluation, and trust in management" (Cho, Ahn, Lee, and Bae, 2009). The authors merge the 'bounded and rationality approach' with SET to produce various responses, such as, directing toward an organization or the supervisor the outcomes of job satisfaction or organizational commitment

that produce key organizational results. Thus, if this merger of bounded and rationality approach with SET results positively, the question of how much more effectively it would be if used in conjunction with Ubuntu.

Example 5: Behavioral Sciences

Edward J. Lawler's (2001) 'affect theory' in SET of how and when emotions bring about a positive or negative feeling creates internal rewards or punishments. He also expresses the degree of emotion conveyed in a relationship, and is relative to the "jointness in the exchange task." The 'non-separability' from the group creates the 'jointness' thus the group members will accept the responsibility of the group's consequences or decisions. The group member is unable to change the way of the social exchange, so they remain with the group. Both these factors when estimating how and when emotions in a social exchange implicate 'stronger or weaker' attachments to 'relations, groups, or networks', (Lawler, 2001) such as Hofstede's individualism vs. collectivism, must be considered.

Conclusively he argues that his 'affect theory' involves SET and the resultant of how a group's emotional reaction would be. Hence, the degree of the effect of the process of acting upon emotional responsibility creates the effect of rewards, punishment, or cost. Humans need strong relationships to enforce or accept the benefits they cannot find elsewhere, and they will stay where they feel most rewarded. Perhaps improvement of the rewards, would be established, when human relations concur with Ubuntu. Ubuntu exemplifies all that is humane and will ultimately conclude with a purer communication in a local or global environment.

CHAPTER 8

Intercultural Communication of Humanism, Culture, and Values

—The purpose of study is nothing but humanity. Humanity is the virtue by which Heaven participates in us” (Cui Shu, 1994).

Dr. Jörn Rüsen (2009) is president of a project —humanism in the age of globalization: An intercultural dialogue in humanity, culture, and values.” His hope is with colleagues from around the world, who are willing to contribute to his efforts to promote a ‘new humanism’, where he will significantly enhance intercultural communication. The area that is of most concern today and that he covers is his interest in —the validity of human dignity across and within different traditions and life forms all over the world” (Rüsen, 2009).

It is clear to many in the world that there is a strong need for humanism and dignity, especially in our globalization era. Every day reports of global clashes in politics, economics, culture, and religion on social media, screams out for a —global culture of values and humanity” (Rüsen, 2009).

In order for the world crisis to be victorious, Evelin Lindner (2010) suggests a process in which a —motivational driving force. Love or, rather, a new paradigm of love, and a new way of putting love to work – can be this force” (Lindner, 2010). Her book ‘Gender, humiliation, and global security: Dignifying relationships from love, sex, and parenthood to world Affairs’ considers a new worldview of love and —a new way of putting love to work.” She argues, that this will defeat the way in which we —humiliate” ourselves in life. It can correct the emotional, social, and cultural responses, the environments in which we live, or societal and economic frames and institutions, and how we impact nature.

Furthermore, her theory recommends instilling human ability to change readily, to remove obsolete or old divided traditional issues, and deceptive choices. The book allows a mental picture of a different emotional way of life from an extremely small view to an extremely larger view. This vision of

uplifting and healing the world's gender relations, sex, parenthood, and leadership will allow dignity to return in human communications and relations. In her diverse studies of human rights violations she highlights the world human abuse, conflict and fighting, by describing the distorting of Chinese women's feet, slavery and bondage, domination in feudal systems, apartheid, and other factors. She highly recommends an emotional power to change this world.

Additionally in Lindner's (2010) book, Archbishop Emeritus Desmond Mpilo Tutu writes the foreword in which extends his support for her work and the book's potential to influence. In emphasizing her remedy of 'love', she reaches for Martin Luther King's book 'Strength to love'. Whereupon King argues that, the force for a better world is love rather than hatred. To accomplish a better world, she also discusses 'Ubuntu' that encourages humility over humiliation. She gives an example of Nelson Mandela's release from prison and his profound choice between humility and humiliation. Wherewith, Genocide would have been in order if Mandela chose to be arrogant, rule with enforced humiliation rather than humility, he chose humility, he chose Ubuntu.

Consequently, humans have distanced themselves from Ubuntu that is "respect, listening, and forgiveness" that Lindner hopes to teach the world. Lindner finally invites humans to call for a 'Global Educational Trust' where she could apply her work and where she could infuse in humans that "God is a dream" and that "there is hope for our time" (Tutu, 2009.)

In fact, look beyond culture and its beliefs and values, restricts the global individual, whether in travel or online, and a clearer explanation of how Ubuntu or "the essence of being human" (Tutu, 1999) must be presented. Therefore, considering humanism as the subject Rösen and Laass (2009) convey in an intercultural sense is to convert further and further into the realm of globalization, and include a discussion on the "Chinese, Indian, African, Islamic, and Western traditions" (Rösen & Laass, 2009). This study covers many aspects, but its focal point of interest is on humanism.

Rösen discusses world conflicts, such as, terrorism, fundamentalism, hunger, poverty, and misery and expresses that a dire need for a new order embedded in humanism is necessary. Similar to Lindner's theory Rösen realizes that international relations or communications are complex and dismisses the

—unhomed universalistic standards of humanity” (Rüsen & Laass, 2009). For instance, the institution of capital markets arrange proportionally and globally competition that only considers the most efficient. Consequently, the World Trade Organization’s (WTO) have enhanced disagreements and clashes in cultural affairs in the world. When it comes to “intellectual property rights,” (Rüsen & Laass, 2009) and as national economic systems become more open to public scrutiny they experience more conflict. A clear example is the recent Wikileaks’ exposing classified information that could threaten humans around the globe. As an international result, forms of new disciplines accommodate the individual in culture—perhaps the concern should extend to other human nations. Although humanism is the centre of interest, Rüsen (2009) reiterates, the “moral economic system” worldwide requires a set of political and social rules less powerful and a lot easier to control. Then, George Soros argues that economic systems with its own rules will self-destruct leaving a worldwide effort to obliterate “market fundamentalism” and to replace it with “capitalism with a human face” (Soros, 2010). Prominent individuals and groups in the world are concerned about their own interests whether it be money, knowledge, or power and excludes Ubuntu.

Now on the aspect of religion Rüsen realizes its pivotal role in cultural identities and looks at “human fundamentalism” that works against a universal humanism because of its attachment to the “secular way of life.” Rüsen argued that when religious beliefs combine with universal truths it claims and nullifies all other beliefs. I could agree with his argument in every sense, and if the universal truth included Ubuntu, it would immensely improve communications. The answer is a “universalistic morality” or a “system of ethics” (Küng, 1995) that Ubuntu can assist in as the “highest being of existence” or “the very essence of being human”. The Bantu description and purpose of Ubuntu is more accurately described as “the country of humankind” (Binsbergen, 2002).

As witnessed in history and today’s news the atrocities of dehumanization significantly prevail. Therefore, we have to understand that humanism defines the cultural qualities of a civilized people and is necessary in contrast to being in a “state of nature, let alone from all other species in the visible world” (Rüsen, 2009). Herder, (2002) argued that since man has become civilized, and he has left the natural

man behind, and hence, they require new laws. These basic laws of reason and morality, —define(s) the humanity of humans” (Rüsen, 2009). He further argues that the development of culture by humans is contrary to the natural man. Knowingly culture constitutes the values and beliefs attributed to each member of humanity. Thus, each member of humanity has the right to equality, basic rights, and social groups, and that other groups are there to help and strengthen. All theories have to be placed beneath the umbrella of humanism (Sturma, 2006) —or Ubuntu. Humanism (Ubuntu) makes sense of life and refers to subjective behavior rather than —what people do” and not the objective causes of their behavior (Sturma, 2006)—this I believe is the work of culture and its beliefs and values. Rüsen (2009) notes that humanism is crucial in the social context, it must take its rightful position in real life.

Returning once more to Ubuntu it would be applicable to mention, —this is a part of me—it is a part of us all. It is about teamwork and unity. It is finding the part of one that connects with other people and brings it to life” (Nelson & Lundin, 2010). It is an engaging with another human to produce a most powerful energy on the planet. Nelson and Lundin’s book of Ubuntu is dedicated to all the women and men who go to work each day, and bring their humanity with them. They contribute to their organization by doing what they do, and they contribute to the world by being who they are why they do it (Nelson & Lundin, 2010).

The concern of humanity is the concern of cultures throughout the world. The culture of every human, should be respected, learned, and appreciated. The diversity of each culture extends knowledge to every other culture. As mentioned before, I studied intercultural communications on board a ship sailing around the world. I regret that my knowledge of Ubuntu or humanism was not part of my studies. Under the Ubuntu auspice, better relationships encouraged among students, but instead, our lack of Ubuntu knowledge inhibited our learning experience. Ubuntu, in addition to our theory studies, could effectively have changed the lives of students, faculty, staff, and scholars, and certainly my life, to allow us to inform those in our own countries, communities, families, and individuals in how to create a better world.

The following countries were visited: Thailand, Hong Kong, China, India, Seychelles, South Africa, Cape Verde, Spain, Turkey, Holland, and France. In the previous paragraphs, communication theories such as SIT, CDT, and SET, could not be applied interculturally, because of the barriers of basic cultural beliefs and values. Thus, Ubuntu's place as humanism respects the individual's beliefs and values but more importantly the relationship between individuals, families, communities, businesses, organizations, nationally and internationally. It crosses all academic disciplines of psychology, sociology, anthropology, law, etc. It is what individuals found when at war with each other. When forced into "cultural shock," and in the many dire calamities inhumanely acted through politics, natural disasters, and genocides; instead, leaders could have and should have followed the steps of Nelson Mandela, who swallowed his pride and 'self' to save a nation with Ubuntu.

CHAPTER 9

A Gift from Africa

We believe, in the long run, the special contribution to the world by Africa, will be in the field of human relations. The great powers of the world may have done wonders in giving the world an industrial and military look, but the gift still has to come from Africa—giving the world a more human face (Biko, 1970). Notably human beings have much in common, in relation to fundamental values and desires. Sheltered under many of the values and desires, are the family, children, accomplishments, security and enjoyed friendships. Therefore, Lundin and Nelson (2010) argue humans focus on their differences rather than acknowledging similar values and essentially the same genes. To conquer inhumanity consideration of the application of Ubuntu is a gift from the most humble man on earth—the African.

Although Mungai (2009) weighs the roots of an African cultural philosophy with “community, generosity, and equality,” some criticize it as Utopian. It would be difficult to give reasons or evidence against the basic ideals of Ubuntu that are certainly needed by the world. Steve Biko (1970) recognized the failure of “great world powers” to preserve humanity. Therefore, knowing the world's weakness he also knew that Ubuntu is the gift the world would need. The gift of hope, given to the progressive failure of individuals, families, communities, organizations, nationally and interculturally, in the name of human communication or Ubuntu.

Ubuntu clarified

A clarification of Ubuntu's concepts by Binsbergen (2002) relays the Black people in South Africa's apprehension historically because no access to the class and color privileges of the White minority. The suppressed anger and contempt of Black people in historical events, and the extremely slow pace of “compensations and rewards” resulted in “the highest rates of violent crime in the world today”—hence the ineffectiveness of Ubuntu (Binsbergen, 2002).

To meet face to face with these hostile intents and problems, and give a fresh life or strength to South African society, the economy, the judicial, and political life is a formidable task, and to

contemplate the concepts of Ubuntu as a solution. Nelson Mandela's release from prison, after more than twenty-seven years, could have provoked substantial harm to the nation, but it did not because he applied Ubuntu. This profound example of humanism or Ubuntu, was never demonstrated to Mandela.

Culturally, Ubuntu has several different expressions in countries from the Cape—the most southern point of Africa to the Sudanic belt in North Africa. In Nguni languages the union of the abstract word ubu- to the general root -ntu means to be human (Binsbergen, 2002).

Several morphological combinations, where the root -ntu appears, are possible in any Bantu language e.g. in the Nkoya language of western, central Zambia, the following forms appear shintu human, muntu a human, bantu humans, people, wuntu humanness, the quality of being human, humanity (as a quality, not as a collective noun denoting all humans), kantu Mr Human, Buntu the country of humankind, etc., (Binsbergen, 2002).

Thus, we learn that in a ritual, in the African village, persons would refer to -ntu as being the opposite of nonhuman and referring to animals, vegetables, and minerals. It includes the abstract figures of the –supernatural, spirits, ancestors, gods, and God as is labeled the cosmological domain” (Binsbergen, 2002).

Now an example contrary to the cosmological relevance of -ntu in a more –socio-legal context” clearly expresses a human transgression in nature and degree. It covers such transgression as sorcery used for unnecessary and extreme violence between relatives. It also includes codes of conduct, which regulate the behavior between genders and between age groups (blatant disrespect toward elders, overburdening under-age children, committing incest, and murder, etc.). There is a clear link with the world-view discussed in the preceding paragraph. Under human transgressions nature halts, life force reduced to a minimum, and as a result, crops fail, births stagnate, and death prevails. The restoration of the cosmological order is performed by socio-legal-ritual. The king performs this rite. If it affects society as a whole, lesser chief, or a diviner-priest performs the rite in a more restricted scope (Binsbergen, 2002).

Two considerations are necessary to re-instate the non-human back into the community. The first option for the transgressor is by group prayer, ritual cleansing, and judicial action (to pay a fine). The second option is no return to humanity and punishment by king, chief or diviner-priest by killing the criminal by poison, or illegally by lynching (Binsbergen, 2002).

The White man in the Black man's social situation is untu whether he is colonial or postcolonial, he could not achieve a standing in the African assumption, particularly in South Africa, because he would be questioned whether he is human or has humanity. Then, if the white man desires friendship from the black man, he would then be called untu (Ubuntu) (Binsbergen, 2002).

Mogobe Ramose (1999) published African philosophy through Ubuntu and in the last chapters of his book, he discusses globalization and Ubuntu. As the world globalizes toward a progressive maximum of market-orientated economic logic, the human being becomes less of a concern. He argues that as the North Atlantic regions political and cultural hegemony increases, the suffering of African societies are more strengthened through Ubuntu. Ramose does think that Ubuntu is capable of inspiring the wider world but thinks it can give greater knowledge and insight to human rights.

Binsbergen notes that the effect of the North Atlantic hegemony over hundreds of years has had power over Africa and now recommends the same spiritual resources a remedy for the ills of the wider world beyond Africa (Binsbergen, 2002). Africa has contributed less significant gifts to the world of music, dance, morality and orators, kingship, healing rituals in which trance and divination play roles, and an appreciation of time, being, and personhood. These African cultural achievements and influences can teach the Western world as can be seen in the twentieth century popular music and dance around the world.

Utopian and Prophetic Nature of Ubuntu

From the ancient Greek *ou-*, meaning *no-*, and *topos* meaning *place*, the word 'utopian' illicitly the *perfect place* such as can only be found in the *philosopher's blue print*. Plato initiated utopia (in treatment of Egypt), followed by Plutarch (utopian Sparta), Thomas More, Swift and Montesquieu and then Engels, Mannheim, Bloch, Buber, Dahrendorf end up in the intercultural philosophy of Mall. The prophetic term "philosophy's pious twin-sister theology" is utilized by them (Binsbergen, 2002). Binsbergen is not speaking about, *"in the name of God,"* but more relatively to, *the ills, contradictions and aporias of one's time and age,"* (Binsbergen, 2002) allotted to members of a society. Therefore, he argues, that it is impossible to study Ubuntu philosophy separate from its members of society—whether it is about local culture or intercultural communication.

In the early 1970s, Binsbergens and his associate lectured in sociology at the University of Zambia and examined surrounding provinces. He lectured on *"President Kaunda's contributions to political philosophy and ideology"* (Binsbergen, 2002) called *Zambian humanism*. Thereafter, Binsbergen and Margareth Hall fell into the worst design of detailing and analyzing *Zambian humanism*. Their inexperience dealt them a humorous response from some, and others criticized them as having *"arrived straight from our European universities, to meddle in local political thought"* (Binsbergen, 2002). They panicked and thought they were going to be classified as *"prohibited immigrants,"* but almost immediately, they received an appreciative letter from Mr. Kaunda himself—displaying *Ubuntu*.

The *Zambian humanism* portrayed was *Ubuntu* that creates a moral community, admission to which is not necessarily limited by biological ancestry, nationality, or actual place of residence. Thus in this moral community, to participate, is not a matter of birthright. This birthright is for any member of the human species that allow expression of concern about other humans, or humans who live in conditions less than human. This moral community consists of people sharing a concern for the present and future of a particular local or regional society, seeking to add to the latter's resources, redressing its ills, and searching its conceptual and spiritual repertoire for inspiration, blueprints, models, encouragement in the process. . .we can understand how Mr. Kaunda was able to save the situation by

explicitly (re-)admitting, by his charismatic personal intervention, two young Europeans into this moral community (Binsbergen, 2002).

Further, the words used to describe Ubuntu are not exact but are dreams and practices of the past and of “the intimacy of allegedly closely-knit villages, urban wards, and kin groups” (Binsbergen, 2002) not found in urban and modern societies. Binsbergen stresses that it was Ubuntu that allowed him admission to these communities he shared and researched, and that it was an exceptional experience in his life. He expresses, “it is an honor from which I do not wish to disassociate myself permanently by an act of conceptual deconstruction — even though this refusal greatly complicates my life as both an analyst and a participant” (Binsbergen, 2002).

Although, Ramose thinks that Ubuntu can prevent globalization complications, Binsbergen argues Ubuntu is understood as part of the product of globalization. He further stipulates that Ubuntu must be understood and appreciated, as the format under which the ideas, beliefs and images of today’s village communities, and family situations, and how they present themselves. In the village context and the family world-view, Ubuntu, is established by the villagers as “time-honored, ancestral, unchanging,” and naturally applicable to society. Then, Binsbergen reminds us of “the invention of tradition” by Hobsbawn and Ranger (1983) as a discussion of tradition, and as a collection of regularly used rules and symbols. These rules and symbols instill “values and norms of behavior by repetition, which automatically implies continuity with the past. . . these do not necessarily take a written or literary form.” (Hobsbawn & Ranger, 1983.)

Thus, the traditional values, beliefs and images of Ubuntu are possibly only part of all intended thoughts and behaviors. These values, beliefs, and images, have a loose effectiveness, or intensity when eroded by and are out of context by global effects, straying from the ideal Ubuntu life. In the African village context, Ubuntu is more implied in practices and beliefs, is a “transformative rendering, in a globally mediated, analytical language, of vernacular practices and concepts” and is a far cry from the “real” oral Ubuntu philosophy (Binsbergen, 2002).

None-the-less the above condition of Ubuntu questions whether Ubuntu philosophy can be incorporated in global human rights in the urbanized or non-village environment. So in a nutshell, Binsbergen developed a better description of the term Ubuntu.

An elite weaned away from the village and kin context to which Ubuntu philosophy refers, employs a global primarily North Atlantic format. This distant, articulated, intellectual production of reconstructed African content by linguistics, ethnographic, and other means, is unsystematic and intuitive (Binsbergen, 2002).

Therefore, how in the world can we expect Ubuntu to be the solution to a globalized context when it is just a watered-down village philosophy? In spite of urban life and the decline of ancient symbols especially concerning girls, initiation rites have survived among Black middle classes. This could prove that Ubuntu serves a human purpose (as a rite), to sustain values and beliefs. These girls relate and identify with the ancestral model of initiation and find these initiations more credible than what is in the urban field. Because Ubuntu is African it is more appreciated in the African environment, and regardless of its global format, it is effective. It has a role of regulator, and resists conflict, not affording parties the option of disagreeing.

Ubuntu's Limitations

Furthermore, to argue the differences, limits, and dangers of Ubuntu there are many historical experiences attached by sharing a common humanity, there is a solution. Although, the individual does not consider the barriers of —age, gender, class, wealth, somatic appearance, cultural style, language, ethnicity, political allegiance” and works out opposing positions of —exploitation, suffering, violence, denial, wrong-doing,” Ubuntu can assure, realize, and share common humanity. Although the dismantling of identity is used to replace Ubuntu with a common humanity, Binsbergen argues, it could be a problem (Binsbergen, 2002).

The theoretical danger of Ubuntu is that it encapsulates the entire human race and all forms of status in life, such as, South African citizens who were in a community where the majority experienced

atrocities of apartheid and who were equally justified. Binsbergen fears that Ubuntu's use, as a 'pacifier' in a realistic conflicting situation could be dangerous. However, the "Truth and Reconciliation Commission" (TRC) developed after the apartheid situation, expected Black African people to absorb the pain of the unjust and immoral way they were treated. They were not given an opportunity to decide for themselves but were coaxed to apply their tradition of Ubuntu. Also, the 'reconciliation' part of TRC was Christian oriented, and the Black African people finally did not define the terms under which it would be prepared to leave this past behind . . . justice was administered by European and White dominance." With Bishop Tutu's face stamped on Ubuntu, it was accepted, it is believed that, the resentment repressed will find White South African society paying the price of the lack of Ubuntu in the Truth and Reconciliation effort (Binsbergen, 2002).

The White man has also used Ubuntu selectively in places like South Africa where life remains controlled in every way even today. The African dare not protest his situation because he has indirectly agreed to succumb to his traditional Ubuntu. Furthermore, the post-apartheid South Africa is designated as the highest crime rate in the world. In addition to Ubuntu, Binsbergen argues 'urban-based tools of redress' is necessary in South Africa and "excluding a majority of people from partaking of those values; and a sustained reflection on the dangers of anger, resentment and grief" hidden and 'smothered under sociability' could explode in an awful demonstration of emotions. Further, the dangers of destroying Ubuntu are more related to the South African apartheid situation that can rarely be compared in other global situations.

As an added thought, in a theoretical analysis of culture versus religion the final synopsis is that culture's relationship to human society, for example, religion, economic system, legal system and ideology, is part of the 'socio-economic life of society' (Mapadimeng, 2009). The outcome of the analysis strengthens the assertions of Ubuntu values, that could help turn shame into pride amongst Black African native values, and around the world, particularly in culture values based in Ubuntu philosophy (Mapadimeng, 2009).

CHAPTER 10

Interculture and Ubuntu

In efforts to analyze and define intercultural, I will begin with what ‘culture’ represents. I resorted to Ron and Suzanne Scollon’s (1995) book “Intercultural Communications.” They discuss the word ‘culture’ that creates more difficulties than it gives answers. It refers to a large number of people and their familiarities, and their history, language, or geographical position. Of course, when referring to ‘culture’ we are being specific about a group of people which is inaccurate—especially in the discussion of discourse in intercultural communication” (Scollon & Scollon, 1995). Thus to give an account of a considerable size or ‘super ordinate’ culture categorically, that share similar characteristics, ‘culture’ is not exactly applicable. Thus, we see that culture is not the individuals who make up the groups, cultures do not converse but individuals do converse. Conversation is among individuals that are interpersonal communicating, thus classified as ‘intercultural communications’ (Scollon & Scollon, 1995).

The subject that I am most concerned about at this point is the intercultural aspect of communications—communications between individuals belonging to different cultures. My experience deliberated exactly by what Nadeau and Barlow’s (2003) experience in France. In France, individuals work thirty-five hour weeks and have seven weeks of vacation a year. Let us not forget, their hour and a half lunches, consuming the ‘richest food on the planet’ but will live the longest. They do not pick up after their dogs and hate to donate to charity and pay their extreme taxes and assume the Government is responsible for everything. Never-the-less, regardless of “high taxes, a bloated civil service, an enormous national debt, an over-regulated economy, over-the-top red tape, double-digit unemployment, and low incentives for entrepreneurs” (Nadeau & Barlow, 2003) France in 2003, was Europe’s powerhouse.

Taking into consideration the above facts and zooming closer to the individual, we enjoy an evening with Nadeau and Barlow and the French. The social activity involved about fifty individuals half English and the other French. The English ‘culture’ introduced and discussed their presence in France. The French ‘culture’ did not expect introductions and disagreement seemed to reign. It was all about scoring points and proving themselves in conversation. Hence, people that night spoke over the top of

others, interrupted each other, veered off onto new angles without warning, argued, sought confrontation, and disagreed. At the end, names and a minimum of personal information exchanged expressed the hope of seeing each other again (Nadeau & Barlow's, 2003).

A lot further down than the South of France in Nigeria, journalists Michel and Beuret (2009) authors of —How the Chinese found their Wild West” in their book *China Safari* state that intercultural activity is not foreseen by the Chinese in Nigeria (Michel & Beuret, 2009, pp.29). Their efforts in Africa are totally business related, and they do not intend to enforce their cultural presence as the colonists did in the past. Amy Wood's husband (the first Chinese person from communist China to work in Nigeria) proudly conveyed, —China's using Africa to get where the United States is now, and to surpass it” (Michel & Beuret, 2009).

Further, in the book after a party given for the Nigerian president at the Millennium Hotel owned by Wood, Amy escorts the journalists in a police car to their hotel. Before arriving, she announces that they were passing through the red-light district; they view prostitutes disappearing from the sidewalks as the police car appears. Then interestingly they view an accident where a Chinese man opens his car door and flings a delicately looking Black Nigerian man, his wife, and daughter off a motorcycle taxi (Okada). An argument ensues, the Nigerian wants money for his daughter to be examined at the local hospital, and the Chinese man protests that he was been taken advantage of by a rich foreigner. The Black man, already bruised, was about to be struck by the Chinese man, once more. The journalists intervene and try to calm the situation down, eventually they find the Chinese abuser who left the scene a lot earlier, in a casino eating noodles. They extract fifty dollars from him and smooth out the intercultural argument.

When the journalists and Amy are back in the police car, Michel and Beuret ask Amy, —What do all these Chinese workers in Nigeria do for girls? He informs them that there are a few Chinese prostitutes, but not enough to go around. They wait to see their wives in China once a year.” They do not go to African women. Never! Not for sex. Nor marriage. I hardly know any mixed couples. Why not? Simple. We do not like them!” The Nigerian taxi driver, called Monday, turns around at this point, and the journalist flinches but asks, —Would you marry a Chinese woman?” Not likely. As we say here,

“Monkey no fine, but eem mama like am. Er, what do you mean? I mean nobody go see eem mama whose soup no sweet. Best woman come from your village, who work hard and cook good!” (Michel & Beuret, 2009).

In both these instances, the vast cultural differences were obvious. Obviously, the intercultural individuals communicating demonstrate no Ubuntu. Humanness, respect, or dignity, was not given nor received. Regardless of what they learned in their cultures, they lacked the ability to communicate. One could argue that better attitudes, a necessity of communication theory may present more desirable, interpersonal conversation among these humans or individuals—it did not. In every case, the universal spirit of Ubuntu could make a difference; because it “embraces hospitality, caring about others, being willing to go the extra mile for the sake of another,” (Tutu, 1999) not just family or community members but every person communicated with every day.

As discussed in earlier inferences urbanization, globalization, and Western ethics destroy Ubuntu. As I further studied and researched, I found that most cultures have a form of Ubuntu—maybe not exactly as universal as Ubuntu but small efforts to maintain better relationships within cultures, are viewed in the following Table 1A.

TABLE 1A: FORMS OF SOME UBUNTU IN DIFFERENT CULTURES

MALAGASY (MADAGASCAR)

'Fihavanana': We are all one blood and that how we treat others will eventually be reflected back to us; and that we should be proactive about goodwill for the good of the world. It is not limited to present but also to the relationship with the spiritual world.

KENYA - 'HARAMBEE'

We must all pull together. Some Christians in Kenya oppose the use of the world 'harambee' because it is an expression of praise used by Hindu deity called Ambee Mata (a reincarnation of Durga riding a tiger). Railway workers carried loads of iron rails and sleeper blocks chanted "har, har ambee!" (praise, praise to Ambee mother) in their physical effort.

JERUSALEM -'HILLEL'

Hillel represents an Elder in the land of Israel. He is popularly known as the author of these sayings: "If I am not for myself, who will be for me? And when I am for myself, what am I?" And if not now, when? On the ethic of reciprocity or the Golden Rule: "That which is hateful to you, do not do to your fellow."

TAIPEI - REN (CONFUCIANISM)

It is difficult to translate this term but could mean 'complete virtue'. It is comprised of two beings, e.g., self and other and how they treat each other. As does Ubuntu it is focused on humanness and the essence of being human. Inclusive meaning is if you love a thing it means you want it to live. In a nutshell, it means human love and interaction is the source of humaneness, the source of the human self. Exemplary humaneness between self and the family is crucial because it is the root of self.

HAWAIIAN - OHANA

The word in Hawaiian culture means family whether extended, blood-related, adopted or intentional and emphasizes family is united and each individual must be cooperative and considerate. The word is derived from 'oha' and alludes to the root of the 'kalo' or taro plant which is their staple diet.

INDIA - SARVODAYA

The word means 'universal uplift' or 'progress of all' and is actually the translation of John Ruskin's book "Unto this Last." Mohandas Gandhi translated this book in 1908 and these ideals have progressed beyond his desire of Indian independence (swaraj). This Sarvodaya movement and philosophy has been described as "a fuller and richer concept of people's democracy than any we have yet known" and is the Gandhian approach to peace and non-violence.

TANZANIA – UJAMAA

A word used for extended family and means that "a person becomes a person through the people or community."

LATIN - NON NOBIS SOLUM

This means that "people should contribute to the general greater good of humanity, apart from their own interests." Cicero wrote the longer version to stress, "We are not born, we do not live for ourselves alone; our country, our friends, have a share in us" (Cicero de offices, 1:22).

Observing these countries' expressions a possibly relation to Ubuntu meant a greater good in the individual and the community. Somehow, a vein flows interculturally as communication becomes an effort. Each individual and culture contributes unique values and beliefs to the intercultural relationship that broadens both mind and spirit. But it is estimated, the closer each individual is to humanness

(Ubuntu) the more understanding is available, and allows a deeper understanding and relationship, especially in the global aspect of communication whether online or offline.

The following Tables 1 - 11 will exhibit countries who maintain and manage some form of Ubuntu—a gift to humankind. These tables portray interesting values, beliefs, and forms of communication (verbal and non-verbal) that have been part of cultures for many years and even centuries.

Observations communicated via the many forms of media contain the condition of the world today, and it is very noticeable, that with all of the cultural beliefs and values and centuries of communication theory, always on hand, man seems to have fallen short in efforts to basically communicate.

The following synopsis of the basic values, beliefs, and communication between individuals as seen in the following tables have existed over time, for individuals to strengthen family, improve society, and extend this solidarity, nationally and internationally. Never before has there been a greater need for global communication, but yet a dire need for local, basic, and individual communication to improve, before a process can begin with intercultural communication—a world scale.

TABLE 1 – HONG KONG

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
Hong Kong's values and beliefs based on the Confucius teaching system of behaviors and ethics. It stresses human obligations toward others and their relationships.	In Hong Kong, they communicate with sophistication and in a cosmopolitan manner.
Some of this values and beliefs are; duty, loyalty, honor, filial piety, respect for age and seniority and sincerity.	Verbal communication: English, Cantonese & Mandarin. Dialects: Shanghanese & Chiu-Chow.
Their respect in hierarchal relationships is imperative.	Hong Kong Chinese lower their eyes as a sign of respect particularly when meeting with Westerners. Especially in business, long eye contact is avoided
Confucius teachings include the manner in which people must act to respect hierarchy.	In large groups, introducing oneself is necessary. In small groups, the guest waits for an introduction by the host.
	When addressing people they honor them by title and surname, e.g. "Judge Jones." The foreigner will advise if the Hong Kong person wants to be friendly want to use a familiar name.
	Non-verbal language" Burping during meal times is complimentary. Not refusing a second helping indicates gluttony.
	The HK Chinese will not always forgive intercultural misbehavior.
	They will not tolerate you losing your temper. They lose respect for you and you lose 'face'
	An astrologer may be present when signing a contract because it is necessary to determine an accurate date. Use auspicious color, e.g., gold, on any form of card thus making it more acceptable to them.

TABLE 2 – INDIA

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
Hindus practice the tradition of the caste system that establishes hierarchical relationships. Society is very conscious of social order and status relative to others, e.g., family, friends, strangers.	Verbal Communication: Hindi is the official language of India and its states.
Gurus: The teachers are a source of all knowledge. The Father is the patriarch and considered the leader of family. The Boss is ultimately responsible in the business organization.	Legitimate languages are recognized by the central government of the different states: East India languages are, (1) Hindi,(2) Urdu, (3) and Bengali.
There is hierarchal order in all and each relationship	Sikkim has four languages but only Bengali is recognized by the central government.
An Indian individual will stress a group they belong to rather than their status as an individual.	There is a constant struggle with the central government to have other languages recognized.
They are affiliated to a specific state, region, city, family, career, path, religion, etc.	The Indians will never say <u>no</u> – verbally or non-verbally
They maintain close family and extended family ties. There are hundreds of inter-relationship rules and structures for extended family. With these obligations, there is a deep-rooted trust among them.	They will answer the way they think the questioner desires. It is not dishonest because they do think that it is rude not to give a person something they ask for.
Religion: Consists of Hindu 81.3%; Muslim 12%; Christian 2.%; Sikh 1,9%, Buddhist, Jain, Parsi 2.5% (2000).	The Indians will never say <u>no</u> – verbally or non-verbally
Ethnic make-up is comprised of Indo-Aryan 72%; Dravidian 25%; Mongoloid and other 3% (2000).	They may give an affirmative answer but be deliberately vague about anything specific.
Religion, education, and social class denote the kind of greeting in India. Greet the oldest person first. Men and Women do not shake hands. Indian names refer to religion, social class, and region of the country.	Table etiquette includes eating with fingers; guests must wait to be seated. Guest served first, then the men; and then the children. Women serve the food and eat later. Wash your hands before you eat, use right hand to eat. Leave some food on your plate, otherwise you can be given more.

TABLE 3 – CHINA

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
Religions: Daoist (Taoist), Buddhist, Muslim 1-2%, Christian 3-4%.	Language: Silence speaks in structured meetings. Rather than cause disagreements a person withdraws and both parties save face.
The Chinese ethnic groups are comprised of Han Chinese 91.9% and other nationalities, Zhuang, Uyгур, Hui, Yi, Tibetan, Miao, Manchu, Mongol, Buyi, and Korean make up the balance.	The Chinese' Non-verbal communication speaks fathoms. Thus, facial expression, tone of voice and posture will relay someone's feelings. An impassive face is shown instead of a frown. It is disrespectful to stare into another's eyes. In a crowd, the Chinese avoid eye contact to give themselves privacy.
‘Face’ is an important aspect of values and represents honor, a good reputation, or respect. Disgrace is the opposite of face when one's misdeeds are exposed. Face gives respect. Avoiding mistakes and showing wisdom in action is Face. Face shows when complementing an associate. It is a critical issue to lose face.	Non-verbal etiquette is expected by the Chinese in public places, as well as in their homes. It is a great honor to be invited to their home. Justification of refusing an invite is necessary. Be punctual, remove shoes, bring a small gift, use chopsticks, and wait to be seated. The guest of honor sits facing the door. Host eats first, attempt all food offered, never eat the last morsel, observe other person's needs, no bones on plates, hold rice bowl close to mouth, and absolutely ignore Chinese slurping and belching sounds.
Confucianism is a system of behaviors and ethics in relationships. The five tenets of relationships are (1) ruler & subject; (2) husband & wife; (3) parents & children; (4) brothers & sisters; (5) and friend and friend.	Patience is required in developing Chinese relationships in business. Foreigners are seen as representatives of the country and organizations rather than as individuals. They prefer to meet face to face rather than by social media. Chinese meal times are not for business discussions, are a social event.
Sincerity, duty, loyalty, honor, filial piety, respect for age & seniority. Maintain a harmonious society relations become stable.	
They are a collective society requiring group affiliation in family, school, business, country and behave with decorum and not embarrass another and are sensitive to the feelings of the group.	

TABLE 4- THAILAND

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
Religions: Buddhism 95%; Muslim 3.8%; Christian 0.5%; Hinduism 0.1%; other 0.6% (1991).	There are many regional dialects but the Thai language, of the Tai family, is the most important language.
Ethnicity: Thai 75%, Chinese 14%, other 11%	It is made up of 44 consonants, 32 vowels, and five tones in Thai pronunciations, and a script of Indian origins.
Government: is a constitutional monarchy. The Buddhists believe that the sum of a person's actions in this and previous states of existence are viewed as affecting their future fate – good or bad luck that is seen as a result of one's own actions.	Other Languages: Chinese, Lao, Malay, and Mon Khmer, and English, used in government and commerce. In secondary schools and universities, English is a second language.
Buddhist also believes that selfishness and craving end in suffering and compassion and love brings about happiness and well-being. The true way to peace is to rid one of desire (nirvana). In this unequal state of the freedom of desire, suffering, or further rebirth, the person becomes one with his environment.	The Wai – is a common greeting with strict rules of protocol. The standard form is to raise hands and palms that join the fingers pointing upwards as in prayer and lightly touching the body between the chest and the forehead.
Thais respect hierarchical social relationships where one individual is superior to another. Thus, parents are superior to their children, teachers to their students, and bosses to their subordinates.	The Wai – is a sign of respect and courtesy as demonstrated by the height the hands are and how low the head comes down to meet the thumbs of both hands.
As a stranger, a Thai will immediately seek status for this individual so that they can work out how they should treat the stranger.	The Wai –carried out by sitting, walking, or standing.
Thai's will ask questions Westerners may find very personal to work out the individual's status. They determine this status by appearance, age, job, education, family name, and social connections.	The Wai – The younger person and the older person returns the greeting with their hands by their chest. The junior person will bow low when using the Wai to a senior person who is sitting.
The cornerstone of society is the Thai family and is very closely knit. The family are hierarchically arranged, with parents on the top, and children honor their parents.	Social distance prevents the Wai from returning. Many of their communication etiquette is based on their Buddhist religion. No confrontations and lack of face is a disgrace so they try to avoid violence or offences.

TABLE 5 – THE SEYCHELLES

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
These plain islanders are very hospitable and 90% of these mixed nationalities live on the main island of Mahé and the balance of the people live on the smaller surrounding islands.	Creole is the most spoken language in the Indian Ocean islands. Creole is the spoken language in government and media. English is officially the business and government form of communication. In the tourism environment, they speak English.
It is believed this island has no native population origin, and that Polynesian and Arab explorers were on the island during the third century but they did not stay. The French eventually colonized Seychelles who brought East African slaves with them.	Creole is a combination of French consisting of some traditional African and Asian languages used by slaves. The basis of Creole is French spoken during the 1700s, and is quite different to modern French.
Because of the very varied population, many different religions and customs developed and are still present today. The mixture of French and African beliefs produced a mixture of superstition and religion.	The three islands of Reunion, Mauritius and Seychelles have their own Creole dialects but they are able to understand each other.
Most of the 81,000 Seychellois are Creole French, settlers, and African and southeast Asian slave descendants of Arab and Chinese immigrants from the 19 th Century.	The Creole Institute in Victoria promotes the Creole culture, language, and literature. In the islands of Mauritius and Reunion, the spoken word is very rarely written. The modern French taught in schools, is the formal communication language.
Moutia is a vigorous cultural dance with African and Malagasy rhythms.	

TABLE 6 – SOUTH AFRICA

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
Ethnicity: Black 75.2%, White 13.6%, Colored 8.6%, Indian 2.6%.	English is spoken country wide and the other official languages are Afrikaans, Ndebele, Northern Sotho, Southern Sotho, Swazi, Tsongo, Tswana, Venda, Xhosa and Zulu
Religion: Christian 68% (includes most Whites and Coloreds, about 60% Blacks and approximately 40% Indians), Muslim 2%, Hindu 1.5% (60% Indians), indigenous beliefs and animist 28.5%.	South Africans are transactional and it is not essential to have a long relationship to organize business. However for a long term business to be successful networking and building of relations is important
This includes the indigenous Black people of South Africa, White Europeans, Indians, Indo-Malays, Chinese, and many other immigrants, and colonialists, to create an extreme diverse culture.	All cultures viewed as egalitarian. Senior executives, and businessmen who have worked hard, are highly respected.
Many family beliefs and values are falling away because of more individuals seeking work in urban areas. Just as the White family nucleus is important so is the tribal and family units that are being threatened by the economic reorganization of South Africa.	There are several major communication styles, but most times South African desires tranquil relationships so they prevent confrontations.
The Afrikaner farmers live in the rural areas, and are mostly descendants of the Calvinist religion and have a narrow view of life. The city dwellers are fast moving. Johannesburgers, view their city life as superior to the less sophisticated rural farmers.	Analogy and metaphors used constantly to prove a point.
Black villages and communities are traditional but the Black urban communities mix their roots with the urban environment and the globalization effects.	All these cultures prefer face-to-face meetings to emails, letters, or telephone conversations. A woman is condescended in a masculine environment. Do not interrupt South Africans when they are speaking, they find this rude. They work toward a consensus for the benefit of both parties. They do not like to barter.

TABLE 7 – SPAIN

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
<p>Ethnicity: Composite of Mediterranean and Nordic types. Religion: Roman Catholic 94%, other 6%. Government: parliamentary monarchy</p>	<p>Language: Over 72% of population speaks Spanish/Castilian. In Galician and Basque region the people speak Euskadi. On the islands of Catalonia and Balearic, the Catalan language is spoken close to Valencian in the Valencia region. All these languages have official status in their area but for minor languages such as Aragonese and Asturian.</p>
<p>The nuclear family and extended family sometimes provide both a social and a financial support network. Machismo is male dominance and has died with older generations. Men shake hands and place their left hand on the right forearm of the other person. Female friends kiss each other on both cheeks beginning with the left cheek. Newly formed relationships greet in the above friendly way.</p>	<p>Dinner etiquette requires you sit down only when invited to do so. Keep your hands on the table at all times and do not begin eating before the hostess begins. Everything eaten with knives and forks. When meal is not complete, cross knife and fork on the plate, with the fork over the knife. When meal done lay knife and fork parallel on plate, tines up, and handles facing to the right and do not get up until the guest of honor does.</p>
<p>Family business comes first and then general things such as university. Families vary in size, they live longer, have less children, and many do not live with extended families. Because of different values, the networks are less tight. Relations are affected by different values between men and woman, parents and children. Spain has become an egalitarian society. It has the lowest birth rate and women prefer to attend university and work.</p>	<p>Spaniards prefer to deal with those they know so sufficient time needed to get to know each other. You are the person they deal with, and you do not represent the business.</p>
<p>Roman Catholics are inclined to accept other religions. In the past Muslims, Jews, and Christians lived together. They participate in a procession wearing peaked, black hats as a sign of penitence, walk barefoot, and carry a 'burden'. Traditions are sometimes recognized as a cultural event.</p>	<p>They prefer face-to-face communication; how you present yourself is very important; and to be more modest when describing achievements and accomplishments.</p>
<p>Religion plays a big part in Spanish history and seen in small villages where grand church buildings stand. In a city, the huge cathedrals are virtual museums.</p>	<p>Communication is formal and protocol must follow. They also do not like to acknowledge they are incorrect and avoid confrontations.</p>

TABLE 8 - FRENCH

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
Ethnicity: Celtic and Latin with Teutonic, Slavic, North African, Indochinese, Basque minorities	88% of the language spoken is French. 3% speak German dialects in eastern provinces of Alsace-Lorraine and Moselle. Flemish is spoken by approximately 90 000 people in the northeast. 1.7% speaks Italian who lives close to the Italian border. Catalan dialects are used in French Pyrenees by .4% and the Celtic language (Breton) is spoken by 1.2% in the NW of France—these languages are not acknowledged as official.
Religion: Roman Catholic 83%-88%, Protestant 2%, Jewish 1%, Muslim 5%-10%, unaffiliated 4%.	In the South of France more than 7 million Occitan dialects are spoken but not accepted as official, including Corsica's Corsu and Tuscan. Arabic spoken by 1.7%. There are other languages from former French colonies, i.e., Kabyle and Antillean Creole.
The family is close knit and is the strength of the country. Every family has certain duties and responsibilities. Extended families give emotional and financial support.	Kissing once on the left cheek and once on the right cheek demonstrates friendship. First names reserved for family and close friends.
French romanticism is a myth because they have a practical approach to marriage. Parents have fewer children but take this responsibility very serious.	When entering a store an official good morning or evening is used. Always greet neighbors when entering apartment buildings.
The French are private and have rules of behavior in social circles and those who are not. The French are polite but are only relaxed with close friends and family members. Friendship means you have a set of roles and responsibilities including being available when needed. Daily contact secures a friendship.	When the host communicates <u>bon appétit</u> eating begins. Hands should be visible at the dinner table—but do not rest elbows on table. Do not cut salad with a knife and fork—fold the lettuce onto the fork, peel and slice fruit before eating and leave wineglass half-full if no more is wanted.
Do not: give flowers in even numbers and never 13—that are unlucky. Only the best quality of wine is appreciated and when gifts are given, they are opened immediately.	The French are courteous and formality. Expected trust and respect, in all communication. Creating circles of friendship is important. Apologizing for not speaking French, aids a friendly relationship. They are direct and will ask probing questions if necessary. Written communication is formal. Secretaries in business do the communicating.

TABLE 9 – PORTUGAL

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
Ethnicity: Homogeneous Mediterranean stock; citizens of black African descent who immigrated to mainland during decolonization are less than 100,000; since 1990 East Europeans have entered Portugal. Religion: Roman Catholic 94%	The Portuguese Romance language is derived from Vulgar Latin and spoken by about 10-million people. Galician and Mirandese is spoken in the North along the Spanish border.
Initial greetings among strangers are reserved, polite, and gracious. The appropriate greeting of the time of day is necessary and direct eye contact with a handshake. When friends greet they hug and handshake and women hug and kiss each other on cheek beginning with right side.	The Portuguese like to feel comfortable with those they have to deal with. Mutual contacts in business are beneficial and a lot of time is required for relationship development.
Title is important especially in introductions. Anyone with a university degree pronounced as ‘_doctor’ with or without surname. The formal name used until otherwise suggested.	They prefer face-to-face contact and relationships built with people rather than a company or business. Never embarrass a Portuguese and try to be respectful. Do not interrupt someone who is speaking wait for the opportunity to speak. The Portuguese are honest but they will not volunteer information and will be silent if it is in their best interest.
They are traditional and conservative. Inclined to be formal with others and treat them with extreme politeness. Very fashion conscious culture— clothes indicate status. Good fabric and design, worn with pride.	They are not emotive speakers and do not use hand gestures unless in a very friendly environment. Too many gestures viewed as overtly demonstrative.
They respect hierarchy and society and business are ‘_highly stratified and vertically structured’_. Hierarchy ripples throughout the Catholic Church and family. Hence, rank is respected. There is an authoritarian approach to decision-making, and problem solving.	They are not emotive speakers and do not use hand gestures unless in a very friendly environment. Too many gestures viewed as overtly demonstrative.
Power and authority placed on the individual making decisions, without consensus from subordinates in family and business.	This hierarchical culture respects age and position but do not be surprised when colleagues or friends do not follow through on promises. They have a relaxed time attitude and deadlines are not crucial and do not appreciate direct criticism even if it is justified.

TABLE 10 – THE NETHERLANDS

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
Ethnicity: Dutch 83%, other 17% (of which 9% non-Western origin mainly Turks, Moroccans, Antilleans, Surinamese and Indonesians) (1999 est.)	The Dutch language spoken by 90%, Frisian by 2.2%, Turkish and Arabic are spoken by more than .6% of the population.
Religions: Roman Catholic 31%, Protestant 21%, Muslim 4.4%, other 3.6%, unaffiliated 40%	When communicating with others the Dutch are reserved and formal but hospitable toward family. They consider self-control a virtue and do not display emotions or possessions.
Small families are the foundation of society and few women work outside of the home on a full-time basis and allow more time for their children.	The Dutch do not ask personal questions but if you are foolish enough to ask a personal question, they will not respond on the intrusion. Their personal life is apart from their business.
They detail oriented; appearance is important, disciplined, and conservative. High value placed on cleanliness and neatness.	Camaraderie developed at work into personal life not be considered in the work environment.
They do not like to display wealth as it is contrary to their egalitarian beliefs. They do not boast about their accomplishments or their possessions.	No communications of personal matters discussed with friends. Very close friends greet by air kissing close to the cheek three times from the left cheek. A firm, swift handshake, a smile, and repetition of the person's name greeted accompany greetings.
Because of their egalitarian beliefs, they are highly tolerant of diverse individuals, and their children brought up without gender bias.	Most Dutch use first names with close family relations. Wait until invited to do so by the Dutch person.
Apparently, no poverty is evident in the country because of the social programs. These social programs cost taxpayers heavily.	Eating with the Dutch requires formal etiquette. Continental fork held in left hand and knife is the right hand while eating. Men remain standing until all women seated.
All opinions heard at home and in the workplace. The boss concludes but general input expected from workers.	It is offensive to waste food in the Netherlands so finish all the food on the plate.
Everyone is valued and shown respect.	They do not touch one another and appropriate distances from others appreciated. They are extremely direct in communication. They do not use hyperbole and desire clear yes or no answers. Your word is your bond and if proven untrue you will be branded as unreliable.

TABLE 11 – TURKEY

VALUES AND BELIEFS	FORMS OF COMMUNICATION, e.g., VERBAL & NON-VERBAL
<p>Ethnicity: Turkish 80%, Kurdish 20% (estimated) Religion: Muslim 99.8% (mostly Sunni), other 0.2% (mostly Christians and Jews)</p>	<p>Of the 63 million Turks 90%, speak Turkish. Minor languages include Kurdish (6%); Arabic (1.2%); most are bilingual in Arabic and Turkish. Other minor languages include Circassian (.09%), Greek, Armenian, Judezmo, a Romance language spoken by Jews.</p>
<p>The Quran and the Sunnah (prophet's actions) are religious fundamentals. Islam religion practiced by most Turks and emanated from Saudi Arabia. They believe prophet Muhammad to be the last of God's representatives, and similar to Jesus, Moses, Abraham, etc. Moses brought the Torah, Jesus the Bible, Muhammad the last book—the Quran.</p>	<p>Shaking hands is not customary and practiced occasionally. One or two kisses on cheeks of friends and relations. Older people are respectfully kissed on their right hand and then placing the forehead onto the hand. When walking into a room greet most elderly person first. Another form of respect is kissing the right hand, and then putting the forehead onto the hand of the elder person.</p>
<p>Muslims are to pray five times a day- at dawn, noon, afternoon, sunset, and evening. Friday is their holy day and prayer times listed in local newspapers each day. This holy day not practiced in Turkey. Most males will prayer in the afternoon congregational prayer.</p>	<p>Greet people with either the Islamic greeting 'Asalamu alaykum' (peace be upon you) or 'Nasilsiniz' (How are you? pronounced na-sul-sunuz). Other useful phrases are 'Gunaydin' (Good Morning, pronounced goon-ay-dun), 'iyi gunler' (Good Day, pronounced ee-ye gun-ler) or 'Memnun Oldum' (pleased to meet you).</p>
<p>In the holy month of Ramazan, all Muslims must fast from dawn to dusk. Fasting includes no eating, drinking, cigarette smoking, or gum chewing</p>	<p>Turks deal with those they know, respect, and spend time with to establish a relationship. Most places used to foster relationships. Courtesy is an ultimate etiquette. Standing close is no problem with this culture while conversing and if you stand back, it may be understood as being unfriendly.</p>
<p>Turkish men love football (soccer) and support one of three teams: Galatasaray, Beşiktaş or Fenerbahçe. Questioning them about latest team's results will produce a lively and animate response.</p>	<p>Discussion begins slowly with a lot of irrelevant questions – do not ask them to get to the point-they will. Questions about their children or family are a pleasure to them, and not considered prying.</p>
	<p>They will also communicate willingly about culture, history, and politics.</p>
	<p>Eye-to-eye contact is essential while speaking with Turks because they understand this as being a sign of sincerity.</p>

CONCLUSION

In a ‘frenzy-grabbing for social media’ is today’s answer to all questions of communications. Social media has its pros and cons, it respects the desire to express individuality freely. Each human being desires group life that continues online and in the various communicating chats, messaging, blogs, Face book, telephones, etc. Tests have proven these social activities develop the brain making it larger. The larger the brain more production with social media and the help of computers is expected. As we are steamrolled, further and further into technology, and less into the ability to communicate humanely, some human aspects are expected. A small example is in all activities online, trust is a vital aspect worth considering on the world-wide-web, – can we afford to selectively be human?

Further statistics in media indicate marriage is declining and hence society will not foster the positive influences of strength in groups – Hofstede’s measure of the collective society. The institution of marriage has proved in the past, to strengthen communities and countries. Society is deteriorating in the marriage sense but each year domestic violence statistics are raising nationally and globally. A good look at Ubuntu and its use in society is worth a try and has been proven in other situations, to work and in more drastic situations than in the USA, and has fulfilled the needs of human beings’ need to communicate.

The future looks dim and frail as we stretch ourselves from communication theories in various disciplines and attempt to communicate effectively as humans in a technological society. Humans communicating is about relationships and the “nature of relationships between people, groups, and organizations” (Phillips & Young, 2009) No doubt the future will communicate online via chat, instant messaging, UseNet, blogs, MySpace and Face book, Second Life, and much more. Hundreds of platforms are constantly advertised, e.g., workstations, laptops, mobile telephones for interactive relationships and communication. Hence, speeding ahead is the electronic, technological large brain expecting the human being to evolve more and develop to adjust and adapt. In all of this quick, shuffle in the shortest time human beings require relationships and, as always, a desire to belong, hence social groups online, and offline. These relationships are the ‘human need’, most important to the human

condition, and as Desmond Tutu argues, “The solitary human being is a contradiction in terms” (Tutu, 2008).

New and future social media is the force in rich interactivity and certainly leaves behind it all previous dominating social structures. Humans consist of many connected parts and different characteristics both in private and in the social context. Each human being, where able, participates in social media that enables each personality to express *self* online—as Csikszentihalyi’s theory argues it resembles “mood and nature and the current influences in our lives” (Phillips & Young, 2009).

Aristotle argued that the need for social activity would create group affiliation and interaction and hence our involvement in civic life. Could we extend this idea further, create cultural affiliation and interaction in political, economical, and human relations, and align it with Ubuntu? Furthermore, the American Constitution’s author, Jefferson, advocated the small group would build a great nation. Robin Dunbar researched the inherent features of social groups in several species, and his idea of “*brain cortical size and the actual size of the primate species,*” (1998) suggests that the brain has become much larger. As we use the various social media tools of communication, the stimulation allows the dendrite branches in the brain to grow.

Again, tests prove the communication process of 150 men in a group, functions best. Examples throughout history is the size of village tribes, Roman legion's first cohort contained “*five centuries of 120 men,*” military units size, organizational teams, the state, businesses, all comply with the 150 people convention, to produce maximum (Phillips & Young, 2009).

Now, if, the individual 'self' is part of a group of 150, with the help of social media, he can fly by plane further, drive by car faster, calculate accurately and quicker, and hopefully communicate more closer with friends and family to develop stronger and better relationships. In some cases this has been accomplished, but in most others not. Societal groups evolve to accommodate the “*physical, intellectual, and emotional needs*” of the individual, and more so, communicate and relate with others, locally and interculturally.

Moreover, communication theory is ongoing as each theory is researched the challenge to further the idea is always suggested. Continuous research on communication theory of patterns that are consistently changing is left open ended for further research. In addition to ongoing research, a look at an example of trust in online communication is noted. Online communication and relationships expect trust where no human face, voice or mannerisms are present. A year or two ago Face book experienced serious identity theft. They are considering a ~~biometric iris scanning~~ security system ~~that~~ allows many selves but only one self” (Phillips & Young, 2009). Again, is this what society needs? Taking all considerations in this paper into account, and the current model of social society, including communication theory, especially that of symbolic interaction theory, social exchange theory, and cognitive dissonance theory, in the direction of humanism, to focus on Ubuntu, we could arrive at what we may need as a society.

With social media and the Internet, one would think that communications (face to face) and application of the studies of communication theory would have effectively kicked in among a group of students, professors, and scholars on board a ship going around the world. Theoretically, world travel experience, and the application of communication theory, was a disillusion. Learning about Ubuntu, after travels around the world as a tourist, and a student, is exactly what was amiss interculturally. Intercultural communication theory applied was ineffective when we travelled on board a ship for 25,000 miles, with fifty different cultures, and field study in 15 different countries. Perhaps it was too many cultures in too short a time, and the tension and friction became quite frightening. If Ubuntu develops relations among humans for the betterment of all, how much better the journey would have been. The moments of pleasure and enjoyment apart from the group was possible, but when we had to work, study, share, and improve relations—it was a disaster. Ubuntu could be a far more effective tool in this kind of situation, and far better and lasting relationships achieved. Thus, these relationships could have included human dignity, respect, and sincere affection. This lack of affection among individuals especially in marriage promises disaster and a downfall of society.

As communicating human beings Ubuntu and its essence of being human, embracing hospitality, caring about others, willing to go the extra mile for the sake of another would certainly have made a difference. It would have provoked thought among students if we believed Tutu’s Ubuntu that a person is a person through other persons or that humanity is caught up, bound up, inextricably, with yours. When I dehumanize you, I inexorably dehumanize myself. Yes, as Lindner (2010) argues there is a worldwide need for —dve or, rather a new paradigm of love, and a new way of putting love to work—can be this force.”

Thus, we come home to the USA Pew Research Center, (2010) and Time magazine’s study of rapid changes, or decline in the American family reports. The headlines online read, —Foum ten say marriage is becoming obsolete.” Eighteen year olds no longer married are living with parents has increased fivefold since 1960. Further, the report indicates fifteen percent divorced or separated parents and fourteen percent who never married. Thirty nine percent of Americans have decided that marriage is obsolete. The following Table 1 and Table 2 are Pew’s graphical results depicting the above statistics:

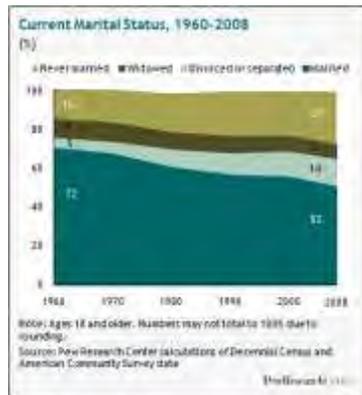


Table 1: Marital status between 1960-2008

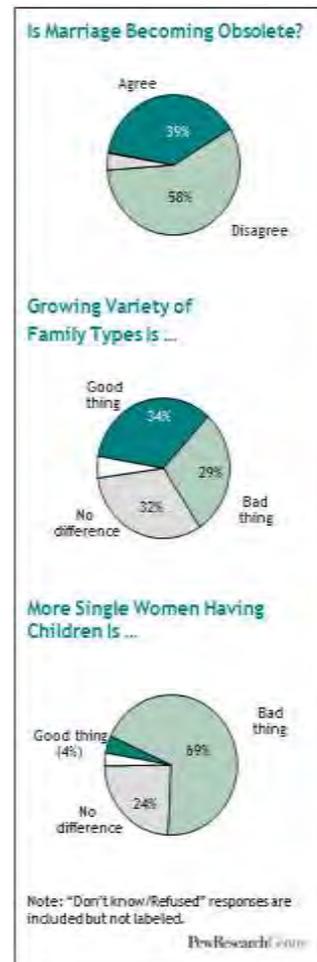


Table 2: Statistics of opinions of marriage in the USA

Where marriage relationships have existed in the past communicating with dignity, respect and love they have survived the worst challenges and strengthened. Thus, in David Hammond-Tooke's book —The roots of black South Africa” he argues the centrality of marriage in African society in a more positive vein:

Marriage locks the institution around the complete social structure. It is likened to the keystone of an arch, holding biology in tension with society. Its primary biological function is to produce children. These new members of society, human needs of sexuality, intimacy, psychological, and physical comforts meet in marriage. The complementary of the sexes (the most fundamental example of the division of labor) provides its basis, for this fact is so important, that all societies reinforce this mutual interdependence by allocating certain tasks specifically on the basis of gender. In a very definite sense, some tasks are only performed by women and others by men, hence it is incumbent on people to marry. From the social viewpoint, marriage lies at the very basis of society (Hammond-Tooke, 1993).

Scott Taylor wrote an article in the Deseret News on Wednesday, December 8, 2010, and reported that in the nation's capital on Monday a document bore twenty-six signatures of religious leaders who represented major religions in the USA regarding marriage. It read:

Marriage is the permanent and faithful union of one man and one woman. As such, marriage is the natural basis of the family. . . . Marriage thus defined is good in itself, and it serves the good of others and society in innumerable ways. The preservation of the unique meaning of marriage is not a special or limited interest but serves the good of all. Therefore, we invite and encourage all people, both within and beyond our faith communities, to stand with us in promoting and protecting marriage as the union of one man and one woman (Taylor, Scott, 2010).

Pew's current conclusion to the marriage trend conclusively resulted in married adults view of love is 93%, lifelong commitment is 87%, and companionship is 81% compared to having children is 59% or financial stability that is 31%. However, when an unmarried questions having "only one true love" less than 3 in 10, or 28% survey respondents say, I do (Pew Research Center, 2010).

Furthermore, individuals devoted to one another become a family that strengthens communities and the nation. Thus, from indigenous tribes to a city in the USA, proof of the most desirous form of relationship is obvious. Although individuals are unique though complex, and married, their challenges strengthen relationships. Always the sensitivity of the fragile institution of the family is threatened and discussed more each day in the media under subjects, such as, the effects of pornography, incest, rape, and other abuse. The other aspect is striving to keep family together for parents are indeed a challenge. Also, hundreds of errands, with not enough time, many bills, little money, and ongoing tasks with so little help is all part of family life.

Family life has always, and will always have the good and the bad with self, partners, parents, children, and siblings, it is only human. The human uniqueness of self creates adversity naturally and could be overcome and controlled. John Adams argued that the foundation of national morality and all of its criticisms derives from the family. To emphasize his point he asked the question; what other relationship is available that is superior to the family? Further social science indicates that keeping families healthy and intact is compelling. Therefore, we understand that a strong family reinforces its members against addiction, crime, ignorance, poverty, morality and responsible parenting stabilizes society (Deseret News, Sunday, November 28, 2010). Alternatively, when either partner does not fully support the marriage as can be seen in the Social Exchange Theory the relationship is unrewarded and the family is threatened leaving another vacancy in society.

Taking this form of relationship further Platt, Barton, and Freyd (2009) argue in their article —A betrayal trauma perspective on domestic violence” that —approximately one in five women world-wide and one in four women "in the United States" in their lifetime” suffer severe domestic violence and abuse.

These astounding statistics make one wonder why social and communication theories have been ineffective. However, domestic violence includes a betrayal of trust that incites deep feelings of shame and anxiety to the victim'. Thus, theoretically, it is easy to give attention to the abused by hearing about their experiences, but it is not so easy to encourage the victim to speak more about their problems, and then step forward and help and participate in their struggle for survival. Hence, Ubuntu expects one to help those who struggle, pursues the path to uplift, encouragement for all in the village. Ubuntu requires that all of its inhabitants, especially married couples to share and overcome differences.

Not only are individuals and marriages threatened in today's society, but a recent headline in the U.S. News online and on YouTube expressed "The madness of a lost society" Sott (2010) portrays November 26, 2010—Black Friday—as Americans gone mad. He sees government officials and bankers planning the US economy and the "destruction of American society" and at the same time millions of shoppers squabble and tramp one another in efforts to buy unimportant —consumer items made by virtual slave-workers in far off lands" (Sott, 2010). Indeed, we need to revert to basics that worked and perhaps to an ancient philosophy guaranteed to work such as Ubuntu.

Therefore, statistics in a developed country, such as the USA, where we are classified as civilized in comparison to tribal, and indigenous, black people, who live in Africa, are surprising. We could find fault with communication and related discipline theories, but it ultimately boils down to respect, dignity, and love—that can begin and end with Ubuntu, among fellow human beings. The definition and discussion of Ubuntu fully explains the possibility and hope for relationships in all cultures to the benefit of individuals, marriage relationships, friendships, communities, organizations, and business on a national and global scale, to produce harmony on a distressed globe.

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OUTLINE

A PERSON IS A PERSON THROUGH OTHER PERSONS: UBUNTU

INTRODUCTION

The introduction to Ubuntu in the video begins with a short explanation with video relating to the globe. I will include video and a voice-over to present to the world the gift from Africa called Ubuntu. To represent this gift from video of an African map, African dancers, and music to emphasize where Ubuntu is from.

EXAMPLES

Examples of prominent African figures encouraging Ubuntu will be included in the video. Nelson Mandela, the former president of South Africa speaks on Ubuntu. Archbishop Desmond Tutu and Bill Clinton, former president of the United States, explains Ubuntu.

Video excerpts of the African village and activities taken from the South African Safari appropriately demonstrates Ubuntu in action. Alternating voice-overs will be used to clarify the ancient African philosophy of Ubuntu. The roots of Ubuntu came from centuries of tribes living in villages in harmony. We do not need to live in an African tribe but we can live Ubuntu as human beings and not be distracted by destructive forces.

More excerpts were taken from Tutu's interview with CBC. He was interviewed in regards to the aids threat in Africa. The causes of aids will be explained, and how the African people maintain their lives in this situation will be shown on video. The initial cause of aids is the breaking away from the village tribe to contend with forces beyond the expectations of Ubuntu. Aids among black Africans in South Africa was initiated by employing black men in goldmines, and ignoring and not allowing wives to live with them. The men sought for relationships among themselves without their families.

DESTRUCTION OF UBUNTU

Consequently, genocide prevailed in places around the world as a result of our lack of humanness. History has taught that Ubuntu is depleted by industrialization and urbanization to destroy human kind. Genocide series taken from a CNN series of videos is presented to demonstrate non-humanness.

PERSONAL

I will share an experience of my childhood with a Black Nanny, Daisy and her example of Ubuntu. Stills provided by the United Nations Photographic library are exhibited in the video to show passbooks, sjamboks, and incidents of Black men's lives during the apartheid era. These pictures will be shown throughout my story.

CONCLUSION

I used video taken of the Drakensburg Boy's Choir by myself in the Salt Lake City airport. As the video progresses, titles of expressions of Ubuntu are shown. Observers are invited to embrace and participate in humanity through Ubuntu.

CREDITS

I will use Ladysmith Black Mombasa's music "Yekubuhle Bokukholwa" as background music to the credits.

**UBUNTU: A PERSON IS A PERSON THROUGH OTHER PERSONS
SCRIPT FOR DOCUMENTARY**

(Video is represented in uppercase in the first column and Audio in lowercase in the second column)

INTRODUCTION:	D. JOLLEY: The central point of human communication is found in Ubuntu that exhibits humanism on an individual, national, and global scale
VTR #1:	I would like to introduce to you this form of Human Communication presented to the world as a gift from Africa - Ubuntu.
VTR # 2: UBUNTU SIGN, OVER OUTLINE OF AFRICA AND FLORAL GRAPHIC DESIGN, AFRICAN DANCERS AND SINGERS APPEAR IN THE OUTLINE OF AFRICA.	Ubuntu is a powerful tool to strengthen a community, to communicate through community support dignity, and identity achieved through mutualism, empathy, generosity, and community commitment (Tutu, 1999).
VTR #3: TIM MODISE INTERVIEWING NELSON MANDELA FORMER PRESIDENT OF SOUTH AFRICA EXPLAINS UBUNTU – THROUGH OUTLINE OF AFRICA. UBUNTU SIGN AND PRONOUNCEMENT WITH AFRICAN MUSIC IN BACKGROUND	(Music in background)". . .In the old days when we were young, a traveler... through our country will stop at a village and he didn't have to ask for food or for water. Once he stops, the people give him food and entertain him. That is one aspect of Ubuntu but it has various aspects." (Music becomes louder)
	D. JOLLEY: Ubuntu is a powerful tool to strengthen a community, to communicate dignity: identity achieved through mutualism, empathy, generosity, and community commitment (Tutu, 1999).

VTR #4: BISHOP DESMOND TUTU	TUTU: We also have something in our African culture we call Ubuntu. Ubuntu, the essence of being human and that to forgive is not just being altruistic but it is the best form of self
VTR #5 : BILL CLINTON (CLINTON GLOBAL INITIATIVE – A PROJECT OF THE CLINTON FOUNDATION)	CLINTON: Bishop Tutu reminded us that the essential wisdom of Africa about the human condition is captured in the word Ubuntu. He did not give you the literal translation because it is almost mystical. The literal translation of Ubuntu in English is ‘I am because you are.’
VTR #6: AFRICAN VILLAGE * EXERPT FROM SOUTH AFRICAN SAFARI VIDEO - AFRICANS IN THEIR VILLAGE	D. JOLLEY: The roots of Ubuntu philosophy came from the ancient African village, where centuries of tribes lived in harmony together to knit individuals, partners, villages, and communities together for the benefit of the collective society.
*	C. JOLLEY: From an early age the basis of each human being requires acknowledgement of self, and individuality in the community that thrives on love and attention, and is beneficial, and essential to normal human existence.
*	D. JOLLEY: Ubuntu respects the human but does not accept poor workmanship.
*VTR #7: AFRICANS SOCIALIZING	C. JOLLEY: Indeed, caring and sharing is part of human existence, and as man socializes locally and globally, he soon realizes he must be more human and accepting of

	others.
*	D JOLLEY: When a human being reaches out, and honestly shows respect and dignity for another, he effectively becomes more human, and strengthens not only himself but also other, the family, and community, thus, strengthening town and country.
*	C. JOLLEY: The education of Ubuntu could return humans to what they were in the past, and how they should communicate today
*	D. JOLLEY: We learn that humans need Ubuntu because it is a great part of human existence. Consequently, to communicate with one another as humanely as possible, and to develop, and live in a society where there is peace and harmony.
**VTR #7A: TUTU INTERVIEW WITH CBC	C. JOLLEY: Ubuntu is teamwork
**	D. JOLLEY: Ubuntu is not selfish
**	C. JOLLEY: Ubuntu is sympathetic and shares struggles
**	D. JOLLEY: Ubuntu is understanding, and accommodating.
**	C. JOLLEY: Ubuntu is accepting of differences in humans
**	D. JOLLEY: Ubuntu loves, is courageous, and enduring.
**	C. JOLLEY: Ubuntu is respectful and patient.
*	D. JOLLEY: The destruction of Ubuntu

VTR #8: GENOCIDE VIDEO	C. JOLLEY: History has taught us that Ubuntu depletes by industrialization and urbanization, and these factors do not heed human needs but rolls forth to trample the sensitivities of human beings.
VTR #8A: BLACK MEN FROM VILLAGES WORKED IN MINES IN S. AFRICA	D. JOLLEY: Aids is one of the factors caused by industrialization and urbanization, e.g. black men from villages worked in mines in South Africa and lived together without their families.
VTR #9: <i>IT IS NECESSARY TO KNOW WHAT DESTROYS UBUNTU</i>	C. JOLLEY: it is necessary to know what destroys Ubuntu
VTR #10: BISHOP TUTU INTERVIEWED BY CBC ON THE HOUR	TUTU: We could have saved many lives. All of these who we are referring to are not statistics. It is the child of somebody, it is the mother of some child. It is a father of a family. We subvert ourselves though in our own credibility by the fact that they are so many conflicts in Africa which are preventable. . . Yes we certainly see a great deal of the evil but we forget that there is a great deal of good happening as well. I mean this devastation has also been a wonderful opportunity for people to demonstrate their humanness – their Ubuntu. They are caring for one another. . . There was a time when we would sit and wonder if there would be an end to apartheid in my lifetime. We knew it was going to end but it sometimes looked so powerful, so invincible that when in fact the change came it surprised

	<p>us. So, I hope we can accept a wonderful truth - we are family. We are family, if we could care to believe this we would realize that to care about the other is not being altruistic but it is the best form of self-interest. That is, that is a dream that I, that I hope that we can one day realize.”</p>
<p>VTR #11: PHOTOGRAPH OF DOROTHY IN CAPE VERDE, WEST AFRICA</p>	<p>D. JOLLEY: To understand Ubuntu I will tell you a first-hand experience from my childhood. Since I lived in South Africa during the apartheid period my experience and education of Ubuntu was subtle. It was a confusing situation to be in as a white child observing the treatment of African natives. As a baby and child we were left with our black nanny most of the day.</p>
<p>VTR #12: STILLS OF AFRICANS CARRYING BABIES ON THEIR BACKS WITH BLANKETS, ETC.</p>	<p>D. JOLLEY: Our Nanny would feed, bathe, tie us on her back with her blanket, and walk wherever she had to go. She was patient, loving, and kind to an extreme, and hugged us whenever she could in her big black arms in the warmth of her body. Daisy was there when we stubbed our toes to console with unknown Zulu words and hugs. I cannot remember to this day that she ever murmured a word of blame, selfishness, unkindness, or curse. Yet she endured the severest treatment from some white adults</p>
<p>VTR #13: STILLS OF POLICE VAN, PASSBOOKS, SJAMBOK, ZOOM INTO</p>	<p>D. JOLLEY: When I became confused at her loving attitude or Ubuntu when she was abused I would</p>

PASSBOOK, CUT TO UBUNTU	<p>criticize the unfair abuser, she would scold me, with large white eyes, and say that it was not the right thing to do. She said that I should always remember that I must choose the right thing regardless of what is happening around me. It would be appropriate for me to mention occasion where Ubuntu was demonstrated to me by Daisy. Hand in hand, Daisy and I walked to the dairy. About blocks from our home, a police van appeared alongside us. The white policeman demanded to see her 'passbook' and the black policeman frowned alongside him. Africans although born in South Africa, and were classified as outsiders or foreigners.</p>
VTR #14: STILL'S POLICE CLUBBING BLACK PEOPLE	<p>C. JOLLEY: Their duties were beyond laborious, and contributed significantly to the South African economy, and they were not permanent residents of the land. The passbook or reference book was compulsory to have on themselves or else they would suffer serious punishment. Of course, Daisy knew this and reached to her breast where she always carried her book. Shock and fear crossed her face as she exclaimed she had left the passbook in the kitchen. The white policeman and his black assistant armed with 'sjamboks' (leather or wooden clubs bound with leather) and dragged my nanny away from me</p>
VTR #15: STILL'S OF AFRICANS	<p>D. JOLLEY: She pled and screeched in vain. When she</p>

	<p>resisted they beat her with their clubs. Her <u>doek</u> (headscarf) fell off her head—they beat her some more. They threw her in the back of the police van and speedily drove away. For a few moments I was frozen by the horrific sight I witnessed, and then ran home as quickly as I could. I hastily ran indoors to seek help for my nanny. My mother was busy on her sewing machine. She noticed my tear stained face and demanded to know why I was crying. I told her what had happened and instead of being sympathetic, she turned back to what she was doing and said, —Srves her right, she should never go without her passbook.”</p>
<p>VTR #16: DRAKENSBURG BOY'S CHOIR – DEPARTING TO SOUTH AFRICA FROM SALT LAKE CITY</p>	<p>African music sung by boys from several different cultures in South Africa in plane leaving Salt Lake City airport to South Africa after touring the USA.</p>
<p>VTR #17: UBUNTU IS EXPRESSED AS THE "HIGHEST BEING OF EXISTENCE.</p>	
<p>VTR #18: UBUNTU IS "THE VERY ESSENCE OF BEING HUMAN." UBUNTU OVERCOMES, HEALS, LEARNS, RESPECTS, AND COMMUNICATES.</p>	
<p>TITLE #19: MAY EACH OF US DISCOVER THE SUCCESS AND HAPPINESS THAT COMES FROM EMBRACING HUMANITY</p>	<p>D. JOLLEY: May each of us discover the success and happiness that comes from Embracing humanity through Ubuntu</p>

THROUGH UBUNTU	
<p>Vtr #20: CREDITS:</p> <p>Background music retrieved from Backtraaxx royalty free digital music owned by D. Jolley.</p> <p>Clarence L. Jolley – Voiceover</p> <p>Creative roots – women’s day South Africa – women resist the pass laws: August 9, 1956. Http://creativeroots.org/?p=3794</p> <p>Guinnog, online wikimedia _creative commons’ - Durban beach apartheid sign.</p> <p>CNN series "Genocide Around The World" – Youtube. (Creative Commons)</p> <p>Desmond Tutu and Bill Clinton explain Ubuntu (Fair Use)</p> <p>The Drakensburg Boy’s Choir granted permission to video their performance on airplane from Salt Lake City to South Africa</p> <p>Photograph: Sharpville massacre - fair use–</p>	<p>African music by Ladysmith Black Mombasa – Yekubuhle Bokukholwa</p>

see wikipedia

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[Migrants Beaten, Burned and Killed in S. Africa](http://www.ofamerica.wordpress.com/2008/05/20/migrants-beaten-burned-and-killed-in-s-africa/)

May 20, 2008.

[Http://ofamerica.wordpress.com/2008/05/20/](http://ofamerica.wordpress.com/2008/05/20/migrants-beaten-burned-and-killed-in-s-africa/)

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